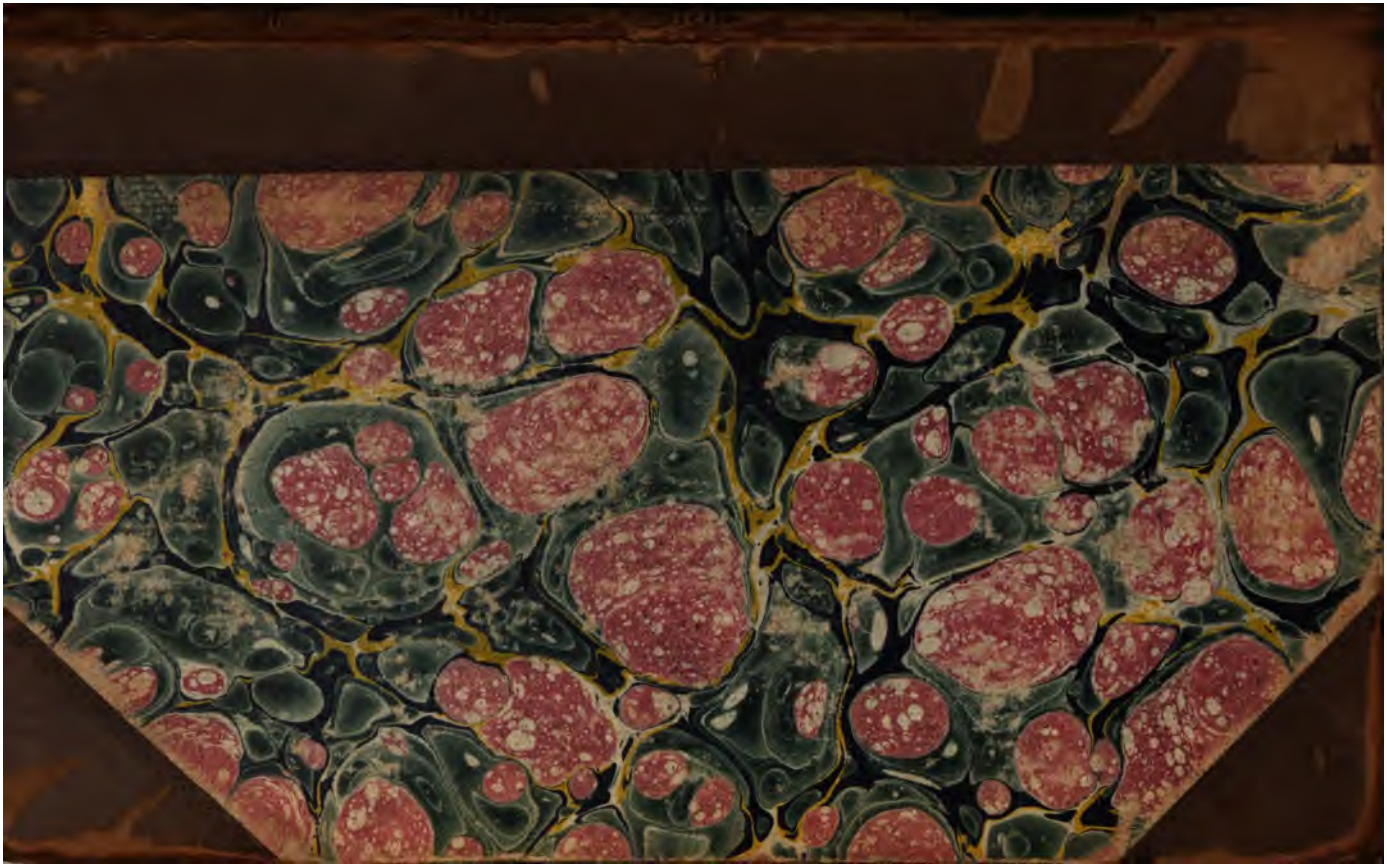

SCRIPTURE HISTORY,

FROM

The Creation to the Birth of Christ;

WITH NOTES, HISTORICAL & EXPLANATORY,

AND

A SET OF CHRONOLOGICAL TABLES:

FOR THE USE OF SCHOOLS AND FAMILIES.

THE WHOLE INTENDED TO EXCITE, AMONG THE RISING GENERATION, A TASTE FOR SACRED LITERATURE; AND TO PROMOTE A MORE EXTENSIVE ACQUAINTANCE WITH THE BIBLE.

BY ANDREW THOMSON.

"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
"That the generation to come might know them, even the children which should be born, who should arise and declare them to their children;
"That they might set their hope in God, and not forget the works of God, but keep his commandments."—Psl. lxxviii. 5—7

BRISTOL:

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1826.

manners, and customs of the Jews and other oriental nations.

Should the work experience a favourable reception from the public, it will be speedily followed by the New Testament history, embracing, very fully, the life and doctrines of the Redeemer. The two parts will form a complete series of sacred history, in which the truths of revelation are exhibited, as far as possible, in the language of Scripture itself: that in "the form of sound words," our children may be brought up "in the nurture and admonition of the Lord."

BRISTOL, *May*, 1826.

CONTENTS.

Q. How did he make it?

A. "He spake and it was."*

Q. Is not the work of creation attributed in various parts of Scripture to the Father, Son, and Spirit?

A. Yes.

Q. Are there then three Gods?

A. No: "the Lord our God is one Lord."†

Q. Are we able to comprehend the mode of the Divine Subsistence?

A. No: "none by searching can find out God."‡

Q. Is the knowledge of God attainable by human reason?

A. No: "the world by wisdom knew not God."§

Q. What does this demonstrate?

A. The necessity of Revelation.

Q. Where is the knowledge of God revealed?

A. In the scriptures of the Old and New Testaments.

Q. Who is the author of these books?

A. The Spirit of God: "holy men of God spake as they were moved by the Holy Ghost."||

* Psalm xxxiii. 6, 9.

† The original reading, Deut. vi. 4. "Jehovah our Elohim is one Jehovah" shews the care of Moses to prevent the introduction of Polytheism among the Israelites, and establishes the plnral signification of Elohim.

‡ Job. xi. 7.

§ 1 Corinth. i. 21. All the pagan mythologies illustrate this position of the Apostle.

|| 2 Pet. i. 21.

Q. To what great act are the persons of the Godhead* represented in scripture as being parties?

A. To the covenant of grace, entered into before the foundation of the world, for the redemption of man.†

Q. Is any history of this covenant extant?

A. Yes: the scriptures contain little else than a history of this covenant.

Q. Was it developed at once to man?

A. No: it was disclosed gradually under three dispensations—the patriarchal, the legal, and the evangelical.

Q. How did this covenant originate?

A. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Q. What did the Saviour undertake for us?

A. To assume human nature "for the suffering of

* Though the truths of religion can acquire no support from "cunningly devised fables," yet it may not be entirely useless to observe that in the mythologies of the Egyptians, Hindus, Celts, and Scandinavians, a triad of gods is especially acknowledged. And whether these systems were, as Sir W. Jones supposes, ramifications of one grand apostacy before the dispersion, or are peculiar to their respective countries, they all seem to exhibit some vestiges of that doctrine of the primitive faith—a Trinity in Unity. Our inability to explain how three persons can be one God, can no more be objected to the Christian faith, seeing it is a Divine revelation, than our incapability to explain the vegetative process, muscular motion, and an infinity of natural phenomena, can be objected to our actual knowledge of such facts.

† Titus i. 2.

death;"* to fulfil the requirements of the Divine law; and "through the Eternal Spirit to offer himself without spot to God," as an atonement for the sins of the world.

Q. What benefits were to accrue from this sacrifice?

A. God promised to grant repentance and remission of sins through faith in Jesus; to restore every believer to the moral image of his Maker; and by the Holy Ghost, to make him "meet for the inheritance of the saints in light."

Q. Was our world the first production of the Creator?

A. No: angels had a prior existence.†

Q. In what condition were they placed?

A. In a state of probation.

Q. Did they all maintain their purity?

A. No; some of them "left their own habitation;" for which they are "reserved in everlasting chains under darkness to the judgment of the great day."‡

Q. How are good angels employed?

A. In executing the Divine commands, examining the mystery of godliness, and in ministering to the heirs of salvation.§

* Psalm viii. 5. "Thou hast made him a little lower than the Elohim," says the Hebrew Bible: and St. Paul, in applying these words to Christ, gives the reason of this humiliation: "for the suffering of death," Heb. ii. 9. because as God he could neither suffer nor die.

† Job. xxxviii. 7.

‡ 2 Pet. ii. 4. Jude 6.

§ Psalm ciii. 20. 1 Peter i. 12. Heb. i. 14. The testaments abound with instances of the ministry of angels.

Q. How are the evil angels employed?

A. In seducing men to sin, and in harassing the children of God.*

Q. In what state was the world when first called into being?

A. It was dark and void.†

Q. Did the creation of the world produce any sensation among superior beings?

A. Yes, "the morning stars sang together, and all the sons of God shouted for joy."

Q. How long a period did the work of creation employ?

A. Six days.

Q. Relate its progress?

A. On the first day light was created; on the second day the firmament, or expanse; on the third day the waters were gathered into one place,‡ and the vegetable kingdom called into existence; on the fourth day the sun and moon were appointed to rule the day and night;

* 1 Pet. v. 8. Ephes. vi. 11, 12, &c.

† The *Tohu* and *Bohu* of Mosaic History, are usually identified with the *Chaos* of pagan writers. From the LXX. however, it is very evident that the Jews understood these terms to signify "invisible and unfurnished, or empty." Mr. PENN in his *Comparative Estimate of the Mineral and Mosaic Geologies*, contends for this translation, which is perfectly agreeable to scripture. The earth was "*invisible*" because covered with water, Psalm civ. 6.; and "*empty*," because the Almighty's flat had not spoken into being the vegetable and animal creations.

‡ Job xxxviii. 8—11. Psalm civ. 6—9. Prov. viii. 27—29.

on the fifth day, fishes and birds; and on the sixth, animals, insects, and MAN.*

Q. What names were given to light and darkness?

A. The light was called day; and the darkness Ereb,† or twilight.

Q. Of what was man made?

A. Of the dust of the ground.‡

Q. What special honour was conferred upon him?

A. He was created in the image of God, and constituted lord of the world.

Q. Of what did the image of God in man consist?

A. In an intellectual, moral, and immortal nature.

Q. In what does the moral image of God consist?

A. In righteousness and true holiness.§

Q. Of what was the woman made?

A. Of a rib from Adam's side.

* "The last *animal structure* of this creation was that which God assigned to MAN, and into which He breathed a LIVING SOUL: thus uniting in his being, a nature which bore analogy to His own Divine nature, and a frame analogous, in its general laws, to the animal natures of the earth, though furnished with many excellencies above them.—Thus man, by his *animal* nature, was linked to the system of *this globe*, but by his *moral* nature, and by the *imperishing essence* of that nature, he demonstrated a disparity to that system, and a relation to a *different* and a *far more exalted one*.—PENN's Geology.

† This is the fabled Erebus of the poets.

‡ The worship of the earth as the universal Mother, the fable of Prometheus's making men of clay, and of the animals produced from the mud of the Nile, seem to have originated in the knowledge of this fact.

§ Ephes. iv. 24.

Q. What did the Lord God call the man and the woman?

A. He called their name Adam.*

Q. What did Adam call his wife?

A. He called her Eve, because she was the mother of all living.

Q. Where were Adam and Eve placed?

A. In the garden of Eden,† to keep and to dress it.

Q. What did this garden produce?

A. "Every tree pleasant to the sight and good for food: and the tree of life in the midst of the garden, and the tree of knowledge of good and evil."‡

Q. For what purpose were these trees?

A. The tree of life possessed the power to render man immortal; and the tree of knowledge was the test of his obedience.

Q. In what relation did Adam stand to his posterity?

A. As their representative and federal head.

Q. How was the completion of the creation commemorated?

A. God beheld his work, and pronounced it very

* From Adamah, the ground, to remind us that "our habitation is in the dust;" or from Damah, he was like; indicating the dignity of man when bearing his Maker's image.

† The garden of pleasure, the same as Paradise, and a type of heaven, Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. The remembrance of it among the heathen was probably preserved in the Elysian Fields, and Gardens of Adonis.

‡ The Rabbins believe this to have been the vine.

good, and he rested on the seventh day and sanctified it.*

Q. Did our first parents preserve their innocence?

A. No: they were seduced, by the serpent,† to eat the forbidden fruit, expecting thereby to become wise like God.‡

Q. Did they receive any accession of wisdom?

A. No: "their foolish heart was darkened," and they endeavoured soon after to hide themselves from the presence of the Lord.

Q. What was the consequence of their disobedience?

A. The serpent was cursed, as was the earth itself, for Adam's sake;§ Eve was made subject to her

* "While God provided in the heavens, on the *fourth* day, a perpetual *natural* calendar of time divided into large measures, which attracted the attention of the mind to *natural* and *material* objects; He provided, by the *sanctification of the seventh day*, an entirely distinct, *moral* calendar, subdividing those large measures into smaller and more convenient measures, and directing the attention perpetually, and immediately to Himself."—PENN's Geology. The very general use of the seven days' cycle proves that the sabbath was not unknown to the ancient world. A very curious account of the creation and sabbath is given in the laws of Menu.—See Asiat. Res. vol. v.

† See Appendix A.

‡ "God" and "gods," Gen. iii. 5. are both expressed in the original by Elohim.

§ In prescribing a *moral* rule to man, "to whom he had *granted* the dominion over his earthly system, *in subordination only to His own supremacy*," the Creator "reserved and prohibited *one, and only one* object, out of the *universal grant;* the reservation and prohibition of which, though trivial in itself, was

husband, and doomed to bring forth children in sorrow; sentence of death was then passed on them both, and they were driven out of Paradise.

Q. Was any consolation administered to them under this great affliction?

A. A Saviour was promised who should bruise the head of the serpent.

Q. What did the Lord place eastward in Eden?

A. The Cherubim, and a flaming sword, to keep the way of the tree of life.*

Q. How were Adam and Eve clothed?

A. With the skins of beasts sacrificed as types of the atonement.

Q. What was implied in a bloody sacrifice?

A. The sacrificer confessed himself a sinner worthy

amply sufficient for the end designed, which was, to prove whether the *moral being*, thus bountifully endowed, acted with a due sense of his subjection; or whether he aimed to act *in chief*, and without respect to his Divine Sovereign and Benefactor. That slight and solitary privation was imposed upon the declared principle of the Divine judgment: "*He who is faithful in that which is* LEAST, *is faithful also in much*; and he *who is unjust in the* LEAST, *is unjust also in much.*" Under that trial, MAN *failed;* he was found "*unfaithful in that which was* LEAST;" he was, therefore, ejected from the state of happiness of which a *perfect obedience* was rendered the *indispensable condition;* he fell, and in his fall brought down *a curse upon the new earth,* from its offended Creator."—PENN'S Geology.

* It is more than probable that after the apostacy of mankind, the worship of animal forms was instituted as symbolical of the Cherubim. For a description of these angelic beings, consult Ezek. i. and x.

of death; approved God's method of salvation by a Mediator; and covenanted to be the Lord's.*

Q. What practice in the Christian church is analogous to sacrifice?

A. The sacrament of the Lord's Supper.

Q. Who were the first children of Adam and Eve?

A. Cain and Abel.

Q. In what state are all the children of men born?

A. In a depraved condition; deriving a corrupt nature from sinful parents.† Psalm li. 5. Rom. iii. 23. v. 12.

Q. In what does this corruption consist?

A. In the subjection of the body to disease and death; and in the alienation of the soul from God.

Q. What were Cain and Abel?

A. Cain was a husbandman, and Abel a shepherd.

Q. What acts are recorded concerning them?

A. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof."

Q. Were these offerings alike acceptable to Jehovah?

* Sacrifice was of Divine origin, else it had not been enjoined to the Jews. Besides, no man can rationally suppose that the slaughter of an innocent beast could wipe away moral defilement. "If evidence were wanting," says Mr. Horne, "to prove sacrifices of Divine institution, the declaration in Job xlii. 8. alone would be sufficient."

† The golden, silver, brazen, and iron ages of the poets are supposed to represent the state of man before, and after his fall. The opening of Pandora's box, by which the world was deluged with evil, is also referred to the fall; and Hope, which alone remained at the bottom, to the promise.

A. No: "by faith Abel offered unto God a more excellent sacrifice than Cain," wherefore God rejected Cain's offering, but had respect unto Abel's.

Q. What was the consequence?

A. Cain, conceiving a dislike to Abel, fell upon him by surprise and murdered him.

Q. How was he punished for this heinous sin?

A. He was cut off from communion with God, and condemned to be a wanderer in the earth.

Q. How was Cain affected by his punishment?

A. He lamented it exceedingly, fearing to be slain for his crime; but the Lord set a mark upon him,* lest any finding him should slay him.

Q. To what society was he amenable for the offence?

A. To the other members of Adam's family.†

Q. What is further memorable of Cain?

A. He built the first city,‡ of which we have any record, and called it Enoch, after his son.

Q. By whom was the loss of Abel supplied?

A. By Seth.

Q. How many generations are there between the creation and deluge in the line of Seth?

* Or, "gave him a token."

† The notices relative to the Antediluvians are remarkably brief: the line from Seth to Noah is preserved to complete the genealogy of Christ; but Cain's posterity are only mentioned to preserve a few memorable circumstances connected with their history. The names and history of the other members of Adam's family are consigned to oblivion.

‡ No doubt a very simple enclosure, for protection against the wild beasts.

A. Ten: Seth, Enos, Cainan, Mahaleel, Jared, Enoch, Methuselah, Lamech, Noah, and his sons.

Q. How many are recorded in the line of Cain?

A. Seven: Cain, Enoch, Irad, Mehujael, Methusael, Lamech, and his children.

Q. What is remarkable of Lamech, the fifth from Cain?

A. He had two wives, Adah and Zillah.

Q. How many children had he, and for what were they famous?

A. He had four children: Jabal, an eminent shepherd; Jubal, the inventor of musical instruments; Tubal-Cain, famous as an artificer in metals; and Naamah, probably remarkable for her beauty.*

Q. For what was Lamech further remarkable?

A. For his speech to his wives, the oldest piece of verse in the world.†

Q. What practice was adopted in the days of Enos, son of Seth?

A. Men began to call themselves by the name of Jehovah.‡

Q. Which of Seth's posterity was pre-eminently pious?

* Jubal is considered the Apollo, Tubal-Cain the Vulcan, and Naamah the Venus of Pagan fable: the parallel is close and striking.

† See Gen. iv. 23, 24. Professor Michaelis considers these verses as the substance of the speech of Lamech, reduced to numbers, for the sake of preserving it more easily in memory.

‡ See Gen. iv. 26. The expression Kara-be Shem is thus rendered by Dr. Shuckford, who here finds the origin of the appellation given to the posterity of Seth—Sons of God.

A. Enoch.

Q. What events did he predict?

A. He seems to have predicted the deluge, by giving the name of Methuselah* to his son; and he prophesied of Christ's second coming.†

Q. How was his piety rewarded?

A. He was translated to heaven.‡

Q. Who was the oldest man?

A. Methuselah, son of Enoch: he lived nine hundred and sixty-nine years.

Q. How long was Lamech, Noah's father, contemporary with Adam?

A. Fifty-six years.§

Q. How does Moses describe the two principal lines of Adam's posterity?

A. He describes the posterity of Seth as sons of God; and the posterity of Cain as sons of men.

Q. Had these tribes any intercourse with each other?

A. They appear for some time to have kept apart, but at length they intermarried.

* Methuselah, *he dieth, and then it is sent.* He died in the year of the deluge.

† Jude 14, 15. This prophecy occurs in a MS. found by Mr. Bruce in Abyssinia; but was probably placed there, to give the other parts of the work an air of authenticity.

‡ Heb. xi. 5.

§ How easy, at such a period, to transmit history from generation to generation, by oral tradition!—See Chronological Table, No. 1.

Q. What followed their union?

A. The children, the offspring of these marriages, became mighty men,—men of renown, and filled the earth with violence.

Q. What was the consequence of this depravity?

A. The Lord resolved to destroy all mankind by a flood, the family of Noah excepted; because "Noah was a just man, and perfect in his generations."

Q. How was the deliverance of this family to be effected?

A. By means of an ark of gopher wood, which Noah was commanded to prepare.

Q. What were the dimensions of this vessel?

A. Its length was three hundred cubits, its breadth fifty, and its height thirty cubits.*

Q. What precautions were taken to preserve alive the various tribes of the animal creation.

A. "Of every living thing of all flesh, two of every sort—male and female" were, by the immediate interference of God, brought to Noah, who received them into the ark, which he had stored with provision for their sustenance.†

Q. Was there not a different arrangement made relative to clean animals, that is, such as were offered in sacrifice?

A. Yes; Noah was commanded to take of every clean beast by sevens, the male and his female.‡

* See Appendix B. † Gen. vi. 19.
‡ Gen. vii. 2.

Q. Had mankind any warning of the impending judgment?

A. Yes; Noah, who was a preacher of righteousness, warned them for many years, while the ark was preparing.

Q. Had his preaching any good effect?

A. Not so as to produce any seasonable repentance. Regardless of every admonition, "they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark."

Q. Of what persons did Noah's family consist?

A. Of his wife, his sons, Shem, Ham, and Japhet, and their wives; making in all, with Noah, eight persons.

Q. What may we notice in the marriages of Noah, and of his sons?....

A. That notwithstanding the introduction of polygamy, they adhered strictly to the original institution.

CHAPTER II.

From the Deluge to the Call of Abraham.

A. M. 1656. *Q.* WHEN did Noah enter into the ark?
B. C. 2348. *A.* In the six hundredth year

in the second month, and the seventeenth day of the month.*

Q. What happened on that day?†

A. All the fountains of the great deep were broken up, and the windows of heaven were opened: and the rain which then commenced, lasted forty days and forty nights.‡

* The Antediluvian Patriarchs lived before the births of their recorded Sons, according to the

		Heb. Text.	Samaritan.	Septuagint.
Adam	Gen. v. 3.	130	 130	 230
Seth	—— 6.	105	 105	 205
Enos	—— 9.	90	 90	 190
Cainan	—— 12.	70	 70	 170
Mahalaleel	—— 15.	65	 65	 165
Jared	—— 18.	162	 62	 162
Enoch	—— 21.	65	 65	 165
Methuselah.....	—— 25.	187	 67	 167
Lamech	—— 28.	182	 53	 188
Noah, lived before deluge		600	 600	 600
See Appendix C.		1656	1307	2242

† It is evident, from Gen. vii. 11—13. and Matt. xxiv. 38, 39. that the flood came suddenly.

‡ "If the immersion of a continent under an ocean, *as a mere physical effect*, was the whole design of the revolution of the deluge, a rain of forty days was a very superfluous agent. But, since the *chief end* to be attained by the operation, was not a *physical*, but a *moral* end; and since the *physical* effect was wholly subservient to that *moral* end; the rain of forty days was a necessary, and a most efficient agent. The condemned race of mankind was to *witness* the progress of the vast scheme of destruction which their wickedness had provoked. They were to be taught, *experimentally*, that their place of habitation was passing away from them, and was no longer to remain a

Q. In what state was the earth at the end of the forty days?

A. It was entirely submerged: "all the high hills under the whole heaven were covered," and every living substance was destroyed which was upon the face of the ground.

Q. What became of the ark?

A. Preserved by Divine Providence, it rested, after a voyage of five months, on the mountains of Ararat.*

Q. When were the tops of the mountains first seen?

A. On the first day of the tenth month.

Q. How did Noah ascertain the decrease of the waters?

A. He sent forth a raven, which went to and fro until the earth was dried. He also sent out a dove, which at the second time brought an olive leaf† that she had plucked; but being sent out a third time, returned no more.

Q. How long did Noah remain in the ark?

dwelling accommodated for the service of animal life; that it was at length to receive the consummation of the *curse* pronounced at the disobedience of their first parent, and confirmed by their own incorrigible wickedness. They were to be terrified by the sight of the various instruments of vengeance by which the power of God could execute His *curse;* and they were to *foretaste destruction* in every stage of its advance, until its actual and ultimate arrival."—PENN's Geology.

* This name is usually applied to a chain of mountains in Armenia, where, according to ancient tradition, the ark rested.

† This has been, from time immemorial, an emblem of peace among all nations.

A. Until the twenty-seventh day of the second month in the following year.*

Q. Is the narrative of the Deluge generally believed in the present day?

A. No: it is doubted by many, as was foreseen by the Apostle Peter:—"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation. *For this they willingly are ignorant of,* that by the word of God the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished."

Q. Had the ancient nations any traditions concerning the deluge?

A. Yes; every eminent nation of antiquity possessed some account of this awful visitation.†

* As the ancient Hebrew year consisted of three hundred and fifty four days, the period in question, one year and eleven days, is exactly a modern solar year.

† The narrative of this tremendous catastrophe may be found, in a more or less mutilated form, among the records of traditions of almost every nation.

According to the Hindu Scriptures, the whole human family was destroyed by a flood, except Satyavrata, a very holy man, and seven Brahmins. These persons, and pairs of all living animals, were preserved from destruction in a vessel prepared for the purpose.—See Asiat. Research.

Xisuthrus, the tenth king of the Chaldeans, with his family, and a great number of birds and beasts, escaped a similar

Q. Does the earth afford any testimony to this great event?

A. Yes: geology furnishes the most satisfactory proofs to every unprejudiced inquirer.*

calamity in like manner. He also made use of a dove to ascertain the abatement of the waters.

The Britons, a Celtic tribe, affirmed that the *Great Lake* having burst, the whole world was deluged with water, and every living thing destroyed, save Dryfan and Dryfac his wife, who, with a male and female of every creature, escaped in a vessel without sails.—See HUGHE's Horæ Britannicæ.

The flood said to have happened in the reign of Ogyges, king of Attica, and that in the reign of Deucalion, king of Thessaly, resemble, in many particulars, the Noachic deluge. That the Greeks were not ignorant of this event, is evident from a coin struck at Apamea, in the reign of Philip the Elder: "On the reverse of this medal is represented a square chest floating upon the waters; a man and woman are advancing out of it to dry land, while two other persons remain within. Above it flutters a dove, bearing an olive branch; and another bird, possibly a raven, is perched upon its roof. In one of the front panels of the chest is the word NOE."—Horne's Introd. to Crit. Study of the Scriptures.

The Mexicans have a tradition that four men saved themselves, in a general deluge, by taking refuge on the top of a high mountain. The Chinese relate that Peyran, a mortal beloved by the gods, escaped a like calamity. Traditionary fragments, relative to a similar event, have been found also among the Egyptians, Persians, Syrians, and Goths; establishing not only the fact of the deluge, but also the derivation of all these tribes from one family.

* Some individuals doubt, and others deny the Mosaic narrative of the flood; and some who believe that a deluge took place, deny its universality. "The Hebrew historian, however, expressly asserts that it was universal, and *his relation is confirmed by the fossilized remains of animals belonging to a*

Q. To what was this lustration of the globe analogous?

A. To Baptism, supposed to have been instituted in commemoration of that event.*

Q. What may we learn from this awful judgment?

A. The antediluvians are "an ensample to those that after should live ungodly;" and from this judgment we may learn the power of God to deliver his servants, and to reserve the ungodly for punishment.†

Q. What was Noah's first care on leaving the ark?

former world, which are found in every quarter of the globe. Thus—the Alps, the Appenines, the Pyrenees, Libanus, Atlas, and Ararat,—in short, all the mountains of every region under heaven, where search has been made, conspire in one uniform and universal proof that the sea was spread over their highest summits; for they are found to contain shells, skeletons of fish, and sea-monsters of every kind. The mouse deer, a native of America, has been found in Ireland; skeletons of the elephant and rhinoceros, natives of Africa and Asia, have been dug up on the steppes or table-lands of Tahtary and Siberia; crocodiles, chiefly of the Asiatic species, have been discovered in various parts of Europe; the gigantic mammoth has been found in Russia, in North America, and in Ireland: to which we may add trees, of vast dimensions, with their roots and tops, and some also with leaves and fruit, discovered at the bottom of mines and marl-pits, not only in regions where no trees of such kind were ever known to grow, but also where it is demonstrably impossible that they should grow, which effect could only be produced by the fountains of the great deep being broken up."—HORNE's Introduction to Crit. Study of the Scriptures.

* 1 Peter iii. 20, 21.

† Job xxii. 15—17. 2 Peter ii. 5, 6, 9.

A. To offer sacrifice to God, by which, like Abel, "he being dead, yet speaketh."*

Q. What were the properties of this sacrifice?

A. It was *expiatory, eucharistical,* and *fœderal.*

Q. In what respect was it expiatory?

A. Because offered by faith, as a sacrifice typical of the offering of the body of Christ, by which the sins of the world were to be taken away.

Q. How was it eucharistical?

A. Because indicative of gratitude, testified by this act of obedience.

Q. How can it be called fœderal?

A. Because by this solemn ordinance he covenanted to be the Lord's; laying hold of Christ, the covenant head, by faith.

Q. Was this offering accepted?

A. Yes; "the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; *though* the imagination of man's heart is evil from his youth; neither will I again smite any more any living thing *as I have done.*† While the earth remaineth, seed time and harvest, and cold

* Moses mentions only one sacrifice previous to the deluge; and that on account of the disastrous circumstance which arose out of it. Sacrifices were common to all nations, and were too well understood as being propitiatory, to require particular description in this part of the history; especially as under a new dispensation, all sacrifices of Divine institution were to form an important part of the Jewish ceremonial law.

† Gen. viii. 21. ix. 11.

and heat, and summer and winter, and day and night, shall not cease."

Q. If God has promised not to destroy the earth again *by the waters of a flood,* how will he punish sinners in succeeding ages?

A. "The heavens and the earth, which are now, *by the* SAME WORD, *are kept in store, reserved* unto FIRE against the day of judgment, and perdition of ungodly men."*

Q. How will that day break upon the world?

A. Suddenly: "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."

Q. How did Jesus Christ admonish his disciples concerning that day?

A. He said unto them, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares."†

Q. How is the believer consoled in the contemplation of that awful crisis?

A. By the promise of "new heavens and a new earth, wherein dwelleth righteousness."‡

* 2 Peter iii. 7. The doctrine of the final conflagration of the world and its subsequent renewal, common to many of the mythologies, seems to have originated in the knowledge of some prophecy, probably Enoch's, Jude 14, 15, relative to this catastrophe.

† Luke xxi. 34.

‡ Isa. lxv. 17. 2 Pet. iii. 13.

Q. What token was appointed to remind Noah and his posterity of the Divine promise, that the earth should not again be deluged with water?

A. The rainbow.‡

Q. What indulgence was granted to Noah and his family respecting their food?

A. They were permitted to eat animal food, but were forbidden to use the blood.

Q. What law was enacted to prevent the shedding of human blood?

A. Every man, and every beast guilty of slaying a man, were doomed to die for the offence; because of the reverence due to HIM in whose image man was created.

Q. What was Noah?

A. A husbandman.

Q. To what did he pay particular attention?

A. To the cultivation of the vine.

Q. Into what intemperance was he betrayed?

A. "He drank of the wine, and was drunken; and he was uncovered within his tent." In this condition he was seen by Ham, who told his brethren without.

Q. What was the consequence?

A. When "Noah awoke from his wine, and knew what his younger son had done unto him," he said,

‡ Tradition having described the rainbow to the pagan world as a Divine portent, it was deified under the name of Iris.

"Cursed be Canaan, a servant of servants shall he be to his brethren."*

Q. What did he say concerning Shem and Japhet?

A. "Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."†

Q. Where did the posterity of Noah settle?

A. Considerably eastward of Shinaar.

Q. Had they fixed habitations?

A. M. 1723. B. C. 2281. *A.* At first they appear to have wandered from place to place: but having at

* Canaan was evidently implicated in the turpitude of his father. This prediction "is no random anathema—but a cool, deliberate denunciation, which proceeded not from a spirit of indignation, but of prophecy. The history, indeed, takes notice of the malediction immediately upon Noah's awaking out of his sleep, and being informed of what had happened; but this is occasioned by its known brevity, which relates things as instantly successive, when a considerable space of time ought to interfere."—STACKHOUSE's Hist. of the Bible.

† This prediction has been amply verified. The Canaanites fell before the Israelites, the children of Shem; and the Carthaginians, one of their colonies, and other African nations, before the Romans, the children of Japhet; to whose enlargement, dominion over the children of Ham, and occupation of the tents of Shem, the vast extent of the Greek and Roman empires gives most convincing demonstration. The four great monarchies, whose domination extended over the greater part of the then known world, were held by the descendants of Shem and Japhet, whilst the most potent of the Egyptian monarchies was restricted to a comparatively small scale of short lived conquests.

length reached the plain of Shinar,* they resolved to effect a settlement there.

Q. What measures did they adopt thereupon?

A. They began to build a city, and a tower of an immense height;† hoping thereby to avoid a dispersion.

Q. With what materials did they build their city?

A. They had brick for stone, and slime for mortar.

Q. How many languages were spoken at this period?

A. Only one: "the whole earth was of one language, and of one speech."‡

Q. Did they succeed in their design?

A. No: the Lord confounded their language,§ and they left off building the city: wherefore it was called Babel, or Confusion.

Q. What was the result of this confusion?

A. M. 1757. B. C. 2247. *A.* They were scattered abroad from thence upon the face of all the earth.‖

* The name Eber signifying *passage*, has induced some chronologers to fix the migration to Shinar by the year of his birth, A. M. 1723, sixty-seven years after the flood.

† A tower whose top is towards the heavens, or up to heaven, evidently means a very high tower; as cities "walled or fortified up to heaven," Deut. i. 28. are cities fortified by very lofty walls.

‡ Heb. "Of one lip and few words;" a concise and correct description of the primitive tongue. See Appendix D.

§ The original language is supposed to have continued in the family of Eber.

‖ This is usually placed at one hundred and one years after the Deluge, at the birth of Peleg, whose name signifies

Q. Who were the children of Shem?

A. Elam, Asshur, Arphaxad, Lud, and Aram.

Q. Who were the children of Ham?

A. Cush, Misraim, Phut, and Canaan.

Q. Who were the children of Japhet?

A. Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

Q. Where did the children of Shem settle?

A. Elam settled in Persia;* Asshur in Assyria;† Aram in Syria and Mesopotamia;‡ Lud is supposed to have settled in Lydia; and Arphaxad in Assyria.§

Q. Where did the children of Ham settle?

A. The children of Cush settled in Arabia, in Ethiopia, and on the shores of the Persian Gulf;|| Mizraim

division. But this division may have been a physical one, as the Rev. A. Catcott supposes. One hundred and one years is confessedly a short period for the repopulation of the earth, the migration to Shinar, the building of Babel, and the dispersion. For these events the Septuagint assigns five hundred and thirty-one years, and the Samaritan four hundred and one. But the various readings on this subject, given in the different MSS. of the Septuagint, from which the Samaritan is suspected to have borrowed this part of its chronology, have rendered the calculations of both very questionable.

* Isa. xxi. 2. Jerem. xxv. 25, etc.

† Gen. x. 11, 12.

‡ The Syrians are always called Arameans in scripture; and Mesopotamia, Aram Naharaim, or Syria of the two rivers.

§ His descendants dwelt there. Gen. xi. 10—28.

|| The earliest Cushite kingdom lay near the Gulf of Persia; the second, in Arabia, comprehended the great mercantile states of Yemen, Sheba, Saba, Raamah, and Dedan; and the third was situate in Ethiopia.

in Egypt,* and the parts adjacent; Canaan in Palestine; and Phut is supposed to have settled in Africa.†

Q. Where did the children of Japhet settle?

A. Madai settled in Media;‡ Javan, or Ion, in Greece;§ Tiras in Thrace;‖ and Gomer, Magog, Me-

The children of Joktan, one of the posterity of Arphaxad, Gen. x. 26—29. inhabited, in the days of Moses, the south of Arabia, called Yemen. The children of Cush, x. 7, mingling with them, settled along the Persian Gulf. These all became mercantile, and first possessed the Indian trade, which they introduced into Syria. The population of Arabia was, after a great lapse of time, completed by the settlement of the children of Keturah, Ishmael, and Esau, in the northern desart. —See BRUCE's Travels, vol. ii. Append. No. II. to Book I.

* The natives of Egypt called their country Chemi, evidently from their great ancestor, from whom it is denominated, Psalm cv. 27. "the land of Ham." The Turks call it Misr.

In Libya, Noph, Pathros, and Palestine, may be traced the Lehabim, Naphtuhim, Pathrusim, and Philistim, of Gen. x. 13, 14. which are plural terms referring to tribes, and not to individuals.

† The Rev. S. Shuckford concludes, from Ezek. xxxviii. 5. Jerem. xlvi. 9. that Phut's posterity settled in the vicinity of Cush, in Arabia; but our translators place them in Libya.

‡ The Medes are said to have been the progenitors of the Sar Madai, or Sarmatians.

§ This is evident from Dan. viii. 21. where Alexander is stiled *Melech Javan*, or *Jon*, king of Greece.

‖ The Dniester anciently bore the name of this patriarch, whose posterity appear to have given his name to Thrace.

shech, Tubal, and Togarmah, are supposed to have settled near the northern parts of Syria.*

Q. What became of Babel?

A. It was seized by Nimrod; and the tower, in after ages, was dedicated as a temple to Belus.

Q. What is said of Nimrod?

A. "He was a mighty hunter before the Lord."†

Q. What cities did he build?

A. Erech, Accad, and Calneh, in the land of Shinar.

A. M. 1824. B. C. 2180.

Q. What distinguished character is supposed by some of the learned, to have been God's witness for the truth in the interval between the dispersion and the call of Abraham?

A. Job,‡ a native of Uz, [otherwise Idumea or Edom.]

* Much uncertainty exists as to the settlement of these individuals. The Rev. S. Shuckford concludes that they settled near the north of Syria, from Ezek. xxxviii. 2—6. by which it appears that the countries peopled by their children were contiguous; and from the testimony of Pliny, who says that Hierapolis, the modern Aleppo, was anciently called Magog.

† The name Nimrod, *a rebel*, was perhaps given him because he trampled upon patriarchal authority.

‡ Mr. Horne, in his observations digested from the works of Dr. Hales and Archbp. Magee, notices, among others, the following circumstances, indicative of the period in which Job lived:—The antiquity of manners and customs noticed in the poem,—as writing by sculpture, xix. 24.; computation of his wealth by his flocks and herds, i. 3. xlii. 12.; his acting as priest in his own family, i. 5.; the silence relative to the overthrow of Sodom and Gomorrah, and to the Exodus of the Israelites, which, happening in the neighbourhood, would have been known to Job and his friends; the great age to

Q. What was his character?

A. He was perfect and upright, fearing God and departing from evil.

Q. Of what persons did his family consist?

A. Of his wife, seven sons, and three daughters.

Q. Of what did his property consist?

A. Of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses, and a great household. He was the greatest of all the men of the east.*

Q. What befel him?

A. Through the agency of Satan, his cattle were carried off by the Sabeans and Chaldeans; his children killed; and he himself smitten all over with sore boils.

Q. How did he bear these trials?

A. With so much patience, as to be held up in every succeeding age as the brightest example of that virtue.†

which Job lived, surviving his trial one hundred and forty years, xlii. 16.; the allusion made xxxi. 26—28. to the most ancient species of idolatry, Sabism; and the Hebrew language spoken by Job and his friends, which proves that the different dialects were not then formed. Dr. Hales fixes the date of Job's trial at one hundred and eighty-four years before the birth of Abram. The conjecture that Job is merely a fictious character, cannot be entertained by any who believe the word of God. His association with Noah and Daniel, Ezek. xiv. 14. by God himself, stamps the reality of his existence with evidence that cannot be disputed.

* By the Children of the East, who are often mentioned in scripture, must be understood not only Mesopotamia, but Arabia and the countries between Egypt and Euphrates.

† James v. 11.

Q. Who condoled with him in his sufferings?

A. Eliphaz, Bildad, and Zophar, natives of Idumea.

Q. Was he comforted by their conversation?

A. No: after a long silence, Job having bitterly cursed the day of his birth, a discussion arose between him and his friends, in which they attributed his affliction to the retributive justice of heaven; whilst he so strenuously asserted his innocence, as to impugn the justice of Divine Providence.

Q. How did this dialogue terminate?

A. "These three men ceased to answer Job because he was righteous in his own eyes. Then was kindled the wrath of Elihu against Job, because he justified himself rather than God; also against his three friends, because they had found no answer, and yet had condemned Job." Therefore, after reproving Job for contending with God, and attributing too much to himself, he defended the dispensations of providence, and exhorted him to humble himself before God.

Q. What followed this?

A. After the remonstrances and admonitions of Elihu, to which Job made no reply, the Lord answered him out of the whirlwind, reproved his presumption, shewed him the Divine power and wisdom as manifested in the creation, and hence pointed out the ignorance and weakness of man: on which the patriarch, humbling himself before the Lord, exclaimed, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

Q. Was Job afterwards blessed with the Divine favour?

A. Yes: Eliphaz, Bildad, and Zophar having offered sacrifice to propitiate God, whose anger had been kindled against them, Job prayed for them; "and the Lord turned the captivity of Job," and "gave him twice as much as he had before."

Q. What was the amount of Job's wealth?

A. "He had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she asses."

Q. Was he again blessed with a family?

A. Yes: "he had seven sons and three daughters."

Q. How long did Job survive his trial?

A. "After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, four generations;" and died—"old and full of days."*

A. M. 2006. *Q.* How long did Noah survive the deluge?

B. C. 1998. *A.* Three hundred and fifty years.†

* It is impossible to ascertain by whom the book of Job was written. The articles of the patriarchal faith contained in this ancient poem, are, the creation of the world by the Supreme; the government of the world by a superintending Providence, carried on by a heavenly hierarchy, consisting of various ranks and orders of angels, possessing different names, dignities, and offices; the apostacy of some of these powers; the amenability of both good and evil powers to the Creator; original sin; mediation and propitiatory sacrifice; a resurrection and judgment.—See HORNE's Introd. vol. iv.

† The dispersion is supposed to be alluded to in the fabulous story of the war between the gods and giants, common to the

city which hath foundations, whose builder and maker is God."

Q. By whom was Abram accompanied?

A. By Lot, son of Haran.

Q. Where did he first sojourn after leaving Ur?

A. At Haran, where Terah died.

Q. Whither did he then proceed?

A. To Palestine; then in the possession of the Canaanites.

A. M. 2082. B. C. 1922. *Q.* How old was the patriarch at this period?

A. Seventy-five years of age.*

Q. What circumstance induced him to take a journey into Egypt?

* The discrepance of the Hebrew, Septuagint, and Samaritan Chronology in the epocha between the Deluge and Calling of Abraham, will be seen by the following table, from STACKHOUSE's History of the Bible, Vol. i. Book 2.

	Before birth of son.			*Lived after.*		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
After the Flood Shem was....	2	2	2	500	500	500
Arphaxad	35	135	135	403	300	330
Cainan	—	—	130	—	—	330
Salah	30	130	130	403	303	330
Eber	34	134	134	430	270	270
Peleg	30	130	130	209	109	209
Reu	32	132	132	207	107	207
Serug	30	130	130	200	100	200
Nahor	29	79	79	119	69	125
Terah	70	70	70	135	75	135
See Gen. xi. 10—26.	292	942	1072			

Q. Why is the genealogy of this patriarch so carefully particularized?

A. To preserve an unbroken record of the lineage of the Messiah.

Q. Who were the brethren of Abraham?

A. Nahor and Haran: the latter died before his father in the land of his nativity.

Q. Whom did Abraham marry?

A. Sarai, afterwards called Sarah.

Q. Where did he and his ancestors reside?

A. In Ur of the Chaldees, in Mesopotamia.

Q. Had they preserved the primitive faith?

A. No: they were idolaters and served strange gods.*

CHAPTER III.

From the Call of Abraham to the Exodus.

Q. WHAT induced Abram to leave his kindred and his country?

A. He was called thereto by the God of Glory, who appeared to him.

Q. What persons tread in the footsteps of this patriarch?

A. The followers of Jesus, who, being called to forego this world, the land of their nativity, live as strangers and pilgrims on the earth, "looking for a

* Josh. xxiv. 2, 14, 15.

them with great slaughter, and recovered all the captives and the spoil.*

Q. To whom did he give tithes on his return?

A. To Melchizedek, king of Salem, priest of the most high God.†

Q. What remarkable vision had Abram after this?

A. The Lord appeared to him, and promised him a son; and Abram believed God, and his faith was counted to him for righteousness.

Q. Why is this recorded?

A. Not for his sake alone—"but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead."

Q. Was any other promise made to the patriarch?

A. Yes; the land of Canaan was promised to his posterity.

Q. How was he assured of this?

A. By Divine command, he offered for sacrifice an heifer, a she-goat, a ram, a turtle dove, and a young pigeon; dividing all the animals, the birds excepted, in the midst. At the going down of the sun, the Lord said to Abram, "Know of a surety that thy seed

* Abram's servants were three hundred and eighteen in number, and it is very probable each of the emirs, his allies, had as many; and these falling suddenly by night on a numerous army, might defeat them without much difficulty. Surprises of a similar kind have often happened in war. But after all, this victory must be ascribed to the providence of Abram's God.

† This prince was an eminent type of the Lord Jesus Christ. See Heb. vii. 1—22. Psalm cx. 4.

shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age: But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."—"In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."*

Q. What did Abram see on the occasion?

A. When it was dark, "behold a smoking furnace and a burning lamp, that passed between those pieces."†

A. M. 2093. B. C. 1911. *Q.* What happened in his eighty-sixth year?

A. Sarah gave him Hagar her handmaid to wife.

Q. What was the consequence?

A. Hagar, despising her mistress, incurred her dis-

* This promise was completed in the reign of Solomon.

† In fœderal sacrifices, the animals being divided in the midst, Gen. xv. 10. Jerem. xxxiv. 18, 19. the contracting parties, by passing between the pieces, imprecated on themselves the fate of the victims if they proved false to the covenant.

pleasure; and being unable to bear her severe treatment, she fled to the wilderness of Shur.

Q. What befel her there?

A. The Angel of the Lord appeared to her, and commanded her to return and submit herself to Sarah. He also told her that the child she should bear to Abram would be a wild man, whose hand would be against every man, and every man's hand against him; but that nevertheless he should dwell in the presence of all his brethren.*

A. M. 2094. *Q.* What was this child called?
B. C. 1910. *A.* Ishmael.

Q. Had Abram any other wives besides Sarah and Hagar?

A. Yes: he had a wife called Keturah, by whom he had several children.

A. M. 2106. *Q.* What happened in Abram's ninety-
B. C. 1898. ninth year?

A. The Lord again appeared to him, and promised him a son by Sarah. On this occasion his name was changed to Abraham.

Q. Of what persons did his household consist at this time?

A. Of his wives, his steward, his hired servants, servants born in his house, and slaves bought with money.

* The history of the Bedouin Arabs, to the present day, strikingly demonstrates the truth of this prophecy.—See Bp. NEWTON on the Prophecies, Dissert. II.

Q. When was this promise again renewed?

A. Shortly after, when Jehovah* and two angels, in the likeness of men appeared to him.

Q. How did he receive the strangers?

A. He caused them to wash their feet, and rest themselves under the tree, while he and Sarah procured them some refreshment.

Q. What communication was made to him at this time?

A. As he accompanied his guests, to bring them on their way, the Lord revealed to him his design of destroying Sodom and Gomorrah.

Q. To what did this discovery lead him?

A. To endeavour to avert the judgment by intercession; and accordingly he obtained a promise, that if ten righteous men were found in Sodom, the city should not be destroyed.

Q. Who received the angels at Sodom?

A. Lot.†

Q. What counsel did they give him?

A. Assuring him that they were sent by the Almighty to destroy the city, they advised him to assemble his relatives and flee. But when Lot spake to his sons-in-law, he seemed unto them as one that mocked.

Q. Did Lot leave the place forthwith?

A. No: he lingered, unwilling to depart; but the

* This was the Lord Jesus, the only begotten Son, who declared the Father.—See John i. 18. viii. 56—58.

† Heb. xiii. 2.

angels laid hold on him, his wife, and daughters, (the Lord being merciful to them) and drew them out of the city, which, together with the other cities, was destroyed by fire and brimstone from heaven. Their site is now occupied by the Asphaltite Lake, or Dead Sea.

Q. What catastrophe befel Lot's wife?

A. Contrary to an express injunction, venturing to look back, she was turned into a pillar of salt.* As for Lot, he fled, with his daughters, to Zoar, which was

* Mr. Horne, from the description of the country given by travellers, and the account given by Moses, considers the devoted cities to have been destroyed by an eruption of some adjacent volcano. "The quantities of sulphur, pumice, and ashes, poured by the volcano to an immense height in the air, and falling from that elevation, might, with strict propriety, be said to have been *rained from heaven.* In allusion to this catastrophe, God is said to *rain* on the wicked hot ashes, fire, and brimstone. Psalm xi. 6." He conceives, therefore, that Lot's wife, "looking with a wistful eye towards Sodom,—was surrounded, ere she was aware, by the lava, which rising and swelling, at length reached her, and [while the volcanic effluvia deprived her of life] incrustated her where she stood; so that being, as it were, embalmed by the salso-bituminous mass, she became a conspicuous beacon and admonitory example to future generations. The power of this asphaltic substance in preserving from corruption is evident, from its being employed by the Egyptians for embalming their mummies. She is said to have been converted into a pillar of salt, on account of the quantity of that substance which appeared in the crust, and its abundance in those regions is notorious, both from sacred and profane history: so much so, that the lake which now fills the caverns made by the earthquake, has, among other names, that of "the salt sea."—Introd. to Crit. Study, &c. Vol. iii.

spared for his sake; but shortly after they took up their abode in a cave in the mountains.

Q. Had Lot any children after this event?

A. Yes: he had two sons, Moab and Ammon, whose descendants were the most inveterate enemies of the children of Israel.

Q. Where did Abraham sojourn after this?

A. In Gerar, where Abimelech the king, believing, from Abraham's report, that Sarah was his sister, sent and took her into his house; whence, however, she was delivered by the interposition of Providence.

A. M. 2108. B. C. 1896. *Q.* What happened in Abraham's family in his hundredth year?

A. Sarah bare a son, as the Lord had promised; and Abraham called his name Isaac.

Q. What happened when Isaac was weaned?

A. Ishmael, then sixteen or seventeen years of age, was seen mocking, which so incensed Sarah, that she demanded the immediate dismissal of him and his mother.

Q. What became of Ishmael?

A. He dwelt in the wilderness, and became an archer; and his mother caused him to marry an Egyptian woman.

Q. How many sons had he?

A. Twelve; who became heads of tribes.

Q. What took place at Beersheba?

A. Abimelech, king of Gerar, made a covenant with Abraham.

Q. To what place had the patriarch recourse for devotional purposes?

A. To a grove, which he planted expressly for religious uses.*

Q. To what severe trial was Abraham subjected?

A. The Lord commanded him to offer up Isaac for a burnt offering on Mount Moriah.†

Q. Did Abraham hesitate to obey?

A. No; he yielded implicit obedience to the Divine will. And the Lord, having proved the faith of Abraham, sent an angel to arrest his design.

Q. What promise was made to Abraham on this account?

A. The angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed

* Except the worship in Eden, Abraham's is the first instance recorded of worshipping in a grove; and it was, no doubt, a continuation of the primitive practice, which became very general. The consecrated groves of the pagan world became ultimately notorious for obscene and sanguinary rites. In those of the Celts and Scandinavians, numbers of human victims were immolated to appease their angry gods. The groves of Mona, or Anglesea, and of Upsal, in Sweden, were pre-eminently the scenes of these execrable ceremonies.

† Hebrews xi. 17—19.

shall all the nations of the earth be blessed; because thou hast obeyed my voice."

A. M. 2144. B. C. 1860. *Q.* What occurred in Isaac's thirty-seventh year?

A. Sarah died, and was buried at Kirjath Arba*, in a cave, in the field of Machpelah, which Abraham purchased† of the children of Heth.

A. M. 2147. B. C. 1857. *Q.* What important measure did Abraham undertake after Sarah's death?

A. He sent Eliezer, his steward, to Mesopotamia, to negociate a marriage for Isaac, then forty years old. In this the Lord having prospered Eliezer, he brought back Rebekah to his young master.‡

Q. What merits observation in the conduct of the steward?

* Also called Hebron.

† This sale of land, the first transfer of the kind on record, is memorable for the truly noble generosity of the contracting parties.—See Gen. xxiii.

‡ In the East, much drudgery devolves on women—as the grinding of corn, the feeding of flocks, the drawing of water, &c. Gen. xxiv. 13. xxix. 9. Exod. ii. 16. Job. xxxi. 10. In the last of these employments Rebekah was found occupied by Eliezer.

The ceremonies common to Oriental nuptials, were, no doubt, observed in the marriage of Isaac. The retinue that accompanied Eliezer, Gen. xxiv. 10, 32. the precious gifts that he carried with him, v. 22, 53. the returning procession, consisting of Rebekah, her nurse, and damsels, Eliezer and his men, v. 59—61. and the coming of the bridegroom, v. 62—64. are circumstances indicative of the pomp with which this affair was conducted. That the songs and music usual on such occasions were wanting, is hardly probable.

A. His trust in God, and fidelity to discharge the duty confided to him by his master.

A. M. 2182. B. C. 1822. *Q.* How long did Abraham survive Sarah?

A. Thirty-eight years: he was buried by Isaac and Ishmael in the cave of Machpelah.

Q. What became of his property?

A. It fell to Isaac. As for his other children, he gave them gifts in his life time, and sent them away to the east country.

Q. By what title was this patriarch distinguished?

A. As the friend of God.*

Q. Why had he not a settled habitation?

A. Because, "sojourning by faith in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, he looked for a city which hath foundations, whose builder and maker is God."

Q. Had Isaac any children?

A. Yes: after being married twenty years, the twin brothers, Esau and Jacob, were born.

Q. What occupations did they follow?

A. Esau became a hunter, and Jacob a shepherd.

Q. Of what profane act was Esau guilty?

A. He sold his birthright to Jacob for a morsel of meat.†

Q. What was the consequence of this?

A. "Afterward, when he would have inherited the

* 2 Chron. xx. 7. † Gen. xxv. 29—34. Heb. xii. 16.

blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."*

Q. What class of persons imitate Esau?

A. Those who forego eternal joys for sensual gratifications.

Q. What induced Isaac to go to Gerar?

A. A famine.

Q. What befel him there?

A. The Lord appeared to him and renewed the promises made to Abraham: there also he became very rich, on which account the Philistines begged him to remove.

Q. For what was Isaac reproved by Abimelech, king of Gerar?

A. He gave out that Rebekah was his sister, and thus exposed her to insult: wherefore he was reproved by Abimelech, who dreaded the consequences which the licentiousness of his subjects towards Rebekah might have entailed upon the kingdom.

Q. Did the herdsmen of the country treat the servants of Isaac with kindness?

A. No: they deprived them by violence of two of the wells† which they had digged.

* Heb. xii. 17.

† The scarcity of water in some parts of the east, greatly enhances the value of wells, which are there, like the inns in our country, the places of general resort. The distances between them are carefully computed, to prevent errors, which in the desart oftimes prove fatal. Scripture abounds with metaphors indicative of the value of springs and fountains.

Q. How did Abimelech shew his sense of Isaac's power?

A. He went with his friend Ahuzzath, and his chief captain Phicol, to the city where Isaac dwelt, and made a covenant of peace with him. This circumstance Isaac commemorated by calling a well, discovered that day by his servants, Sheba, or the oath: "therefore the name of the city is Beersheba."*

Q. At what age did Esau marry?

A. M. 2207. B. C. 1797. *A.* When forty years old, he married two Canaanitish women, and thus grieved Isaac and Rebecca.

Q. To what deceitful act did Rebekah prompt Jacob?

A. She prompted him to personate his brother; whereby he obtained the blessing which Isaac designed for Esau.

Q. How did this circumstance affect Esau?

A. It incensed him against Jacob: and he said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

Q. How was Jacob preserved from danger?

A. After a solemn charge, prohibiting his marriage with Canaanitish women, Jacob was sent to Laban, his mother's brother, at Padan Aram.

Q. Did Esau endeavour to sooth the feelings of his parents?

A. Yes: perceiving that they were averse to his conduct, he forthwith married a daughter of Ishmael, hoping thereby to please them.

* The Well of the Oath.

Q. What befel Jacob on his way to Padan Aram?

A. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."

Q. What did Jacob say when he awoke?

A. "He was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Q. How did Jacob commemorate this?

A. He erected a pillar, and poured oil thereon.

Q. What vow did he make on this occasion?

A. "He vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou

shalt give me I will surely give the tenth* unto thee."

Q. How was he received by Laban?

A. Very kindly: and soon after, becoming attached to Rachel, Laban's younger daughter, he engaged to serve seven years for her, instead of dowry.†

Q. Did Laban fulfil his contract?

A. No: he imposed on Jacob, by giving him Leah instead of Rachael, pleading, in extenuation the custom of his country, which required that the eldest daughter should be married first.‡

Q. What was his real design?

A. To detain Jacob, whose services were very valuable; and therefore, on the termination of the wedding-feast for Leah, which continued seven days,§ he gave

* Consecration by anointing oil, and the dedication of tenths for pious uses, though first mentioned in the life of Jacob, were evidently institutions belonging to the patriarchal worship: and hence it is easy to account for their very general prevalence among pagan nations. They were subsequently enjoined to the Israelites.

† The purchase of wives was no uncommon circumstance in ancient times. It obtained in Assyria (as is instanced by the case before us) among the Canaanites, Gen. xxxiv. 12. the Jews, 1 Sam. xviii. 23—25. Hos. iii. 2. the Ancient Greeks, Indians, and Germans; and was not unknown to the Romans.

‡ In the code of Gentoo Laws, translated by Mr. Halhed, "it is made criminal for a man to give his younger daughter in marriage before the elder; or for a younger son to marry while his elder brother remains unmarried."

§ According to Dr. E. D. Clarke, the wedding feast continues for a like period, in Norway and Sweden.

Rachael to Jacob, on condition of another seven years' servitude.

Q. What did Laban give to each of his daughters?

A. He gave a handmaid to each: these eventually became wives to Jacob.

Q. How did Laban's affairs proceed under Jacob's management?

A. They prospered exceedingly.

Q. How many children had Jacob whilst he sojourned with Laban?

A. Twelve: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Dinah, and Joseph.

Q. What happened after Joseph's birth?

A. Jacob was desirous to return home; but at Laban's request he consented to remain, on condition that all the sheep of a certain description should be his. After this he remained with Laban six years.

Q. How did Laban treat him?

A. He deceived him; and changed his wages ten times: but the Lord was with Jacob and blessed him.

Q. How did their intercourse terminate?

A. The Lord having appeared to Jacob, and commanded him to return to Canaan, he departed from Padan Aram* with his wives, his children, and all his substance. Laban hearing of Jacob's flight, pursued him, and in seven days overtook him in Mount Gilead, but was restrained, by divine interposition, from hurting him.

* Or Mesopotamia.

Q. What was the result of their meeting?

A. After a severe altercation, they were reconciled; and having covenanted together,* they parted in peace.

Q. What occurred to Jacob shortly after?

A. At Mahanaim he had a vision of angels.

Q. What circumstances weighed heavily on Jacob's mind?

A. His past conduct to Esau, whom he was now anxious to conciliate. He therefore sent a respectful message to him, that he might find grace in his sight.

Q. What report did the messengers bring back?

A. That Esau was advancing with four hundred men to meet him.

Q. What did Jacob do in this apparent dilemma?

A. He cried earnestly to God, pleading the promise made to him at Bethel: and that no means might be neglected to secure his safety, he set apart a magnificent present for Esau; at the same time so arranging his family and flocks, that if Esau manifested any hostility, a part might escape.

Q. What followed Jacob's prayer?

A. Being left alone, there wrestled a man with him until break of day.

Q. Who was this mysterious stranger?

* Eating together is, in some parts of the East, an act of federation, as well as of friendship. Gen. xxxi. 54. Exod. xviii. 12. xxiv. 11. Psalm xli. 9. And thus believers are, in the Lord's Supper, admitted to his covenant and favour. This seems to be alluded to, Luke xiii. 26.

A. The Angel of the Covenant, to whom "he wept and made supplication."*

Q. How was this circumstance commemorated?

A. The Lord changed Jacob's name to Israel; and Jacob called the place Peniel

Q. How was Jacob received by his brother?

A. "Esau ran to meet him, and embraced him, and fell on his neck, and kissed him."

Q. What other marks of kindness did Esau give to Jacob?

A. He accepted his present,† and offered to escort him on his journey. This being declined, Esau returned to Mount Seir, and Jacob proceeded to Shechem.

Q. What was his first care at Shechem?

A. He bought a piece of ground,‡ and built an altar to the Lord, and called it El-elohe-Israel.

Q. What happened there?

A. Dinah, Jacob's daughter, was grossly insulted by Hamor, prince of Shechem; wherefore her brothers,

* Gen. xxxii. 30. Hosea xii. 4.

† In the East, where all important business begins with a present, the rejection of such an offering is indicative of displeasure.

‡ Gen. xxxiii. 19. *kesitah*, here translated *pieces of money*, signifies a *lamb*, and was probably a coin bearing that impression; silver being used as a circulating medium in the days of Abraham.—See chap. xxiii. 15, 16. The earliest coins appear to have been stamped with the figures of animals, whose value perhaps they represented. Hence *opes*, riches, has been derived from *oves*, sheep; and *Pecunia*, money, from *Pecus*, cattle, in which the wealth of the early ages consisted.

falling upon the city by surprise, cut off all the males, and seized the spoil.

Q. Did the neighbouring tribes avenge this outrage?

A. No: the terror of God restrained them.

Q. Did Jacob continue at Shechem?

A. No: God appeared to him, and commanded him to go to Beth-El and perform his vow.

Q. What did the patriarch enjoin to the members of his family previous to this solemnity?

A. He commanded them to put away their false gods, to purify themselves, and to change their raiment.

Q. What was the purification enjoined?

A. Ablution,* a ceremony analogous to baptism, and typical of regeneration and sanctification.†

Q. Of what was the changing of garments typical?

A. Of putting on holiness?‡

Q. What became of the strange gods?

A. Jacob buried them under an oak.

Q. What happened at Bethel?

A. Deborah, Rebekah's nurse, died, and was buried there under an oak.§

* This institution, common to almost all the famous nations of antiqnity, still holds an important place in the religion of the Mohammedans and Hindns.

† 1 Cor. vi. 11. Eph. v. 26.

‡ Eccles. ix. 8. Rev. iii. 4, 5. vii. 14.

§ In the earliest ages of the world, Oaks were always resorted to on sacred occasions. Scripture notices several instances of this kind: hence it is not surprising that they were held in great veneration by the pagan nations. The Druids, or Oak prophets of Britain, are famous in history.

Q. What resulted to Jacob from the discharge of his vow?

A. God appeared to him and renewed the promise made to his father. This event Jacob commemorated by erecting a pillar and pouring a drink offering and oil thereon.

Q. Whither did he go on leaving Bethel?

A. Towards Ephrath or Bethlehem; but before his arrival thither, Rachel died, after giving birth to Benjamin, Jacob's youngest son.

Q. What proof of fraternal affection did Esau give to Jacob during his residence in Canaan?

A. He fixed his abode near him; and when the land could no longer maintain their immense flocks, Esau returned again to Seir, with his family, servants, and all his substance.

Q. To which of his sons was Jacob particularly attached?

A. To Joseph: for whom he made a coat of many colours.*

Q. What was the consequence of this partiality?

A. His brethren "hated him, and could not speak peaceably unto him."

Q. What remarkable dreams had Joseph?

A. He dreamed that whilst he and his brethren were binding sheaves together in the field, his sheaf arose and stood upright, while theirs stood about and made obeisance. He dreamed also that the sun, moon, and eleven stars made obeisance to him.

* This was a mark of distinction.

Q. What effect had the relation of these dreams upon his brethren?

A. "They hated him yet the more;" and at length conspired his death.

Q. Did they find opportunity to gratify their malice?

A. M. 2274. B. C. 1730.

A. Yes: whilst they fed their flocks at a considerable distance from the residence of their father,* Joseph, then seventeen years of age, was sent to inquire after their welfare. But they no sooner saw him, than they proposed to take away his life.

Q. How was this design frustrated?

A. Reuben, anxious to save and restore him to Jacob, proposed to cast him into a pit and leave him there; and with this advice, having first stripped off his coat of many colours, they complied.

Q. How did they subsequently dispose of him?

A. His brethren, who had sat down to eat bread, seeing a caravan of Ishmaelite Arabs coming from Gilead, "with their camels bearing spicery, and balm and myrrh, going to carry it down to Egypt,"† hastily adopted a proposal of Judah's, and sold him in the absence of Reuben to these merchants.

Q. How did they impose upon their father?

* They travelled up and down with their flocks in search of pasturage.

† This is the earliest notice of traffic in the productions of India.

A. They carried him Joseph's coat dipped in the blood of a kid; at which sight, inferring that Joseph was slain by a wild beast, "he rent his clothes, and put sackcloth upon his loins, and mourned many days," saying, "I will go down into the grave unto my son mourning."

Q. What became of Joseph?

A. He was sold to Potiphar, captain of the guard* to Pharaoh king of Egypt, who treated him with great kindness; for the Lord gave him grace in the eyes of his master, with whom he dwelt about ten years.

Q. Did this kindness continue?

A. No: Joseph being accused by his master's wife, was cast into prison.

Q. Did he suffer much in his imprisonment?

A. No: the Lord gave him grace in the eyes of the keeper, who committed the other prisoners to the charge of Joseph.

Q. What happened in the prison?

A. The butler and baker of Pharaoh having offended their master, were committed to prison, where each of them had a dream. The butler dreamed that he saw a vine with three branches, from which he plucked ripe grapes; and having pressed them into Pharaoh's cup, delivered it into his hand. The baker dreamed that he had three white baskets on his head, filled with

* Sar ha-tabachim, *chief of the slayers;* probably a man that acted in a capacity similar to that of Benaiah's under king Solomon.

confectionary for Pharaoh, and that birds devoured it.

Q. Who explained these dreams?

A. Joseph; who foretold thereby the restoration of the butler to favour, and the condemnation of the baker.

Q. What request did Joseph make to the butler?

A. That his case might be made known to the king.

Q. Did the events predicted by Joseph come to pass?

A. Yes: on Pharaoh's birth-day,* which happened three days after, the king made a feast to all his servants, and restored the butler to his office, but the chief baker he hanged.

Q. Did the butler remember Joseph?

A. No; he forgot him: and Joseph remained two years longer in prison.

A. M. 2287. B. C. 1717.

Q. What happened in Canaan about this time?

A. Isaac died at the age of one hundred and eighty years, and was buried by Esau and Jacob.

Q. What circumstance occurred to procure Joseph's deliverance from prison?

A. Pharaoh having dreamed two dreams, which none of the magicians or wise men could interpret, the butler, remembering Joseph, named him to the king, who immediately sent for him.

Q. What were Pharaoh's dreams?

* This is the first notice of the observation of a birth-day.

A. He first dreamed that he saw seven fat kine arise out of the river;* that whilst they were feeding in the neighbouring meadows, seven ill-favoured and lean-fleshed kine arose also out of the river and devoured them. On sleeping again, he dreamed that seven ears of corn, rank and good, came up on one stalk, but were presently devoured by seven thin ears which came up after them.

Q. Did Joseph interpret these dreams?

A. Yes; and Pharaoh, pleased with the spirit of wisdom manifested in him, raised him at once to the highest dignity in his kingdom, and confided to him the execution of the counsel he had given.

Q. What other marks of distinction did he confer on him?

A. He caused him to be clothed in fine linen, put a gold chain about his neck, gave him his own ring,‡ and married him to Asenath,§ daughter of Potipherah, priest of On.‖

* "At Molubis, on the east bank of the Nile, I observed a cattle fair. Several buffaloes were swimming from the opposite side, across the water. Their emerging brought to mind the passage Gen. xli. i. 2. *Behold, he stood by the river; and behold, there came up out of the river, seven well-favoured kine and fat fleshed; and they fed in a meadow.* It was the very scene, and the very country."—Rev. W. Jowett's Christ. Research.

‡ This was in all probability the seal usually affixed to the royal decrees.—See Esther iii. 10, 12.

§ Joseph was ennobled by this marriage; for the priests in early ages were the most distinguished class of the community, and enjoyed extraordinary privileges. The offices of king and priest were not unfrequently united in one person, as appears both from sacred and profane history.

‖ The Heliopolis, or City of the Sun, of the Septuagint. The Canaanites had a city of a similar name, Bethshemesh, the House or Temple of the Sun.

Q. Had he any children by Asenath?

A. Yes; Ephraim and Manasseh, who were born before the commencement of the famine.

Q. How did Joseph begin his administration?

A. By making a tour through Egypt,* and ordering one-fifth of the produce, during the seven years of plenty, to be taken up for the king, and secured in storehouses against the years of famine.

Q. Did the famine take place at the time predicted?

A. Yes; and Egypt and all the adjacent countries were grievously afflicted by it.

Q. Where did the people of these countries procure corn during the famine?

A. From Egypt, where Joseph had laid up immense quantities during the seven years of plenty.

Q. To what circumstance did this lead?

A. To the fulfilment of Joseph's dreams: for his brethren went down to Egypt to buy corn, "and bowed down themselves before him with their faces to the earth;" but they knew him not.

Q. Did Joseph make himself known to them?

A. At first he alarmed them exceedingly, by his apparently rough and suspicious behaviour; but before their departure from Egypt the second time, he made himself known to them.†

* The success of agriculture in Egypt depends on the overflowing of the Nile, which is caused by the periodical rains in Abyssinia. This annual inundation renders Egypt one of the most fertile countries in the world, especially in corn.

† The deeply interesting story of Joseph and his brethren must be read in detail. To abridge it is to destroy its simplicity and beauty.

Q. How were they affected at the discovery?

A. "They could not answer him; for they were troubled at his presence."

Q. How did he dissipate their fears?

A. He extenuated their crime, resolving it into the Providence of God, who thereby designed to preserve their lives: and as the famine was to last five years longer, he bade them depart in haste to Canaan, and bring down Jacob and all his family and substance to Egypt.

Q. How did Pharaoh act on learning that Joseph's brethren were in Egypt?

A. He repeated Joseph's invitation, and ordered that waggons also should be supplied to facilitate the conveyance of Jacob's family.

Q. How did Joseph shew his respect to his brethren?

A. By giving to each a change of raiment;* "but to Benjamin he gave three hundred pieces of silver, and five changes of raiment."

Q. How did he shew his regard to his father?

A. He sent him "ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way."

Q. What was his parting advice to them?

A. "See that ye fall not out by the way."

* To give "changes of raiment" is still a custom in Asia, by which men of rank honour their guests. Several intimations of this practice occur in scripture. Judg. xiv. 12, 19. Matt. xxii. 11, 12. Rev. iii. 5. vi. 11.

Q. How was Jacob affected when his sons gave him an account of their journey?

A. Jacob's heart fainted, for he believed them not: but when he saw the waggons which Joseph had sent for him, his spirit revived.

A. M. 2297. B. C. 1707. *Q.* What was his principal care previous to his going down to Egypt?

A. To offer at Beersheba, where he and his family halted, sacrifices to the God of his fathers. On this occasion the Lord appeared to him, and assured him of his care and protection.

Q. Of how many persons did Jacob's family consist at this time?

A. Of seventy-five persons.*

Q. What was Jacob's expression when he again beheld his long-lost son?

A. "Now let me die, since I have seen thy face, because thou art yet alive."

Q. Where did Pharaoh cause them to settle?

A. In Goshen, because of their occupation; for "every shepherd was an abomination to the Egyptians."†

Q. How were the Egyptians supplied with corn during the years of famine?

A. They purchased corn out of the king's stores.

* See Appendix E.

† This may be ascribed to the abhorred memory of the shepherd kings; or to religious proscriptions, such as obtain among the Hindus.

Q. To what necessity were they ultimately reduced?

A. To sell their cattle, land, and every thing they had. The priests, however, enjoyed an exemption from these privations, having a portion assigned to them by Pharaoh.

Q. How long did Jacob live in Egypt?

A. M. 2314. *A.* Seventeen years.

B. C. 1690. *Q.* What oath did he exact of Joseph when on his death-bed?

A. That he would bury him in Canaan.

Q. Who accompanied Joseph in a subsequent visit to his sick father?

A. His sons Ephraim and Manasseh, whom Jacob blessed, saying, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Q. What followed this interview?

A. Jacob, calling his sons together, informed them, by the spirit of prophecy, of what should befal their posterity in the last days: and then, having strictly charged them to bury him with his fathers, the aged patriarch yielded up the ghost, and was gathered to his people.

Q. What remarkable prediction did he deliver concerning Christ?

A. "The sceptre shall not depart from Judah, nor a

lawgiver from between his feet, until Shiloh come;* and unto him shall the gathering of the people be."

Q. Was Jacob's body buried immediately?

A. No: the process of embalming,† and the mourning,

* This prophecy implies the political extinction of all the other tribes, anterior to the Advent of the Messiah. The ten tribes were carried captive by Shalmaneser; and soon after the restoration from the Babylonish Captivity, the tribe of Benjamin was blended with that of Judah, which alone existed as a state, at the period of the Saviour's birth. After the crucifixion of Christ, and the preaching of the cross among the Gentiles, the Jewish state was overturned by the Roman arms; and thus the fact of Messiah's appearance is demonstrated to the Jews, who all admit that Shiloh means the Messiah.—See Bp. NEWTON on the Prophecies, Dissert. iv.

† From Herodotus, Diodorus, and other ancient authors, the particulars of this process have been collected by various commentators. There were different modes of performing it, some more, some less expensive. The body was first carried to the undertaker, who made the coffin, the upper part of which represented the person whose body it was designed to contain: and, if a person of distinction, it was generally adorned with paintings and embellishments suitable to his rank. The coffins brought of late years to England, prove the accuracy of this description. The figures which decorate the inner coffins, inside and out, refer to their mythology. After the body was returned by the undertaker, an incision was made in the left side, and all the intestines, the heart and kidneys excepted, being extracted, were washed in strong and binding drugs. The brain was drawn from the head, which was afterwards filled with spices. The body was then anointed with strong aromatic oils. This process appears to have occupied forty days, Gen. l. 3. after which it lay thirty days in nitre, making, in all, the seventy days spoken of by Moses. It was then washed, and swathed in linen bandages dipped in myrrh and some glutinous preparation; and lastly,

took up seventy days; after which it was taken to Canaan by Joseph and his brethren, accompanied by all the servants and elders of Pharaoh, and other principal men of Egypt. At the threshing-floor of Atad the procession halted, and for seven days mourned for Jacob, "with so great and sore a lamentation,"* that the place was afterwards called Abel-mizraim,—the mourning of the Egyptians. They then proceeded to the cave of Machpelah, before Mamre, and there they buried him.

Q. By what were Jacob's sons disquieted after the death of their father?

A. By the recollection of their cruelty to Joseph, whose resentment they apprehended. They therefore sent a messenger to him, saying, "Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father."

Q. How did Joseph reply?

A. He said unto them, "Fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."

was consigned to the coffin, which was sometimes kept at home, and sometimes deposited in a tomb. Of the efficacy of the means thus adopted, the appearance of bodies almost in a perfect state, after a lapse of centuries, if not thousands of years, is the most convincing proof.

* See Appendix F.

Q. How long did Joseph survive his father?

A. Fifty-four years: he died at the age of one hundred and ten years, having governed Egypt eighty years.

A. M. 2367. B. C. 1637.

Q. What oath did he exact of the children of Israel when he was dying?

A. Being assured that God would visit them, he made them sware to carry his bones from Egypt at their departure.

Q. What was done with Joseph's body?

A. It was embalmed and put into a coffin in Egypt.*

Q. What circumstance occurred to alter the condition of the Israelites?

A. A prince succeeded to the throne who respected not Joseph;† and he, fearing their rebellion and escape, condemned them to slavery, and "made their lives bitter with hard bondage, in morter and in brick, and in all manner of service in the field."

Q. What cities did they build for Pharaoh?

A. Pithom and Raamses.‡

* According to the LXX. Joseph was placed in a Soros, a large stone coffin, such as was used only for persons of very eminent rank. Several coffins of this kind may be seen in the British Museum.

† The Hebrew *yada* is rendered, Exod. ii. 25. "*to have respect unto.*"

‡ "At one place the people were making bricks, with straw cut into small pieces, and mingled with the clay to bind it. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the Bashaw: treasure cities for Pharaoh. Exod. i. 11."—Rev. W. Jowett's Christ. Research.

Q. Had this cruel treatment the desired effect?

A. No: the more they were afflicted, the more they multiplied and grew. Wherefore, to prevent their rapid increase, Pharaoh ordered that every male child should be cast into the Nile; which sanguinary edict, however, seems to have been generally evaded.

A. M. 2432. B. C. 1572.

Q. What occupation was frequently undertaken by women of rank, at this period of the world?

A. The washing of the linen of the family:* for this purpose they usually resorted to the neighbouring rivers and fountains.

Q. What happened on an occasion of this kind?

A. The daughter of Pharaoh, passing with her maidens along the side of the river, discovered among the flags an ark,† containing a little child, whose weeping excited her compassion. She therefore adopted him, and called his name Moses.

Q. By whom was the child nursed?

A. By his mother, whom the princess engaged, being ignorant of the relationship between them.

* This practice is noticed in the sixth book of the Odyssey. Nausicaa, daughter of the king of Phæacia, proceeds with her maidens to the beach to wash the linen of the family: and while thus engaged, Ulysses is cast on the shore.

† The mud of the Nile, which is still used by the Egyptians in the construction of their boats, is "rich and slimy, and, when dry, so firm and impervious, that, together with the strong reed that grows on the banks, it is easy to conceive how the mother of Moses constructed a little ark."—Rev. W. Jowett's Christ. Research.

Q. Who were the parents of Moses?

A. Amram, the son of Kohath, the son of Levi, was his father; and Jochebed, the sister of Kohath, his mother.

Q. How many children had they besides Moses?

A. Two; Miriam and Aaron: the latter was born three years before Moses.*

Q. Why was Moses exposed on the Nile by his parents?

A. He was concealed for three months after his birth, to evade the bloody mandate of the king; but a longer continuance of this secresy being impracticable, his parents, resolved never to obey the inhuman decree,† cast him thus on the providence of God.

Q. How long did Moses reside in Egypt?

A. He dwelt there forty years;‡ and was educated in all the learning of the country.

Q. Was he captivated by the wealth and honours that awaited him?

A. No: by faith "he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

* Exod. vii. 7.

† Heb. xi. 23. "They were not afraid of the king's commandment."

‡ Tradition ascribes many heroic exploits to Moses during his residence in Egypt; and in Acts vii. 22. he is said to have been "mighty in words and in deeds."

Q. By what act did he identify his condition with that of his brethren?

A. Seeing an Egyptian smiting a Hebrew, he interfered and slew him: "for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not."*

Q. Did the Israelites acknowledge his authority?

A. No: for on the following day, endeavouring to reconcile two Hebrews, whom he found striving together, the aggressor not only refused his mediation, but reproached him with killing the Egyptian.

Q. What resulted from this?

A. Concluding that this circumstance was generally known, he fled from Egypt, to avoid the vengeance of Pharaoh, and took refuge in the land of Midian. There he engaged himself to Jethro, the priest or prince of the country, who gave him Zipporah his daughter to wife.

Q. How many children were born to him there?

A. Two: Gershom and Eliezer.

A. M. 2511. B. C. 1493.

Q. What occurred to Moses in his eightieth year?

A. Having led the flock of Jethro to the back of the desart, to Horeb the Mount of God,† the angel of the Lord appeared to him in a flame of fire, in the midst of the bush.

* From Acts vii. 25. the call of Moses to his high office, while yet in Egypt, is clearly demonstrable.

† Horeb was unquestionably called the Mount of God, from the displays there made of the Divine Glory.

Q. How was he commanded to do reverence on this awful occasion?

A. By putting off his shoes.*

Q. How did God reveal himself to him?

A. As the God of his father, the God of Abraham, the God of Isaac, and the God of Jacob.† And the Lord said unto him, "I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Q. What remarkable inquiry did Moses make on this occasion?

A. He asked what reply should be given to the Israelites when they inquired the name of the God of their fathers; and he was commanded to say unto them, "I AM hath sent me unto you:"‡ and, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

Q. How did Moses undertake the duty thus devolved upon him?

A. Very reluctantly: therefore, to encourage him, he was empowered to work several miracles to evidence

* The oriental mode of expressing reverence.

† This declaration was urged with overwhelming force by Saviour against the Sadducees, who denied the future tate. Luke xx. 27—38.

‡ The original, "I WILL BE hath sent me unto you," is considered as a sublime indication of the incomprehensibility and eternity of God.

the divine authority of his mission; was assured that the men who sought his life were dead; and was promised the assistance of Aaron his brother.

Q. Where did he meet with his brother?

A. In Horeb, whither Aaron had gone by Divine direction; and they went together to Egypt.

Q. How were they received by their brethren?

A. The Israelites, convinced by the miracles they wrought, believed: and when they heard that the Lord had looked on their affliction, they bowed their heads and worshipped.

Q. What miracles were wrought by Moses on this occasion?

A. Having cast his rod upon the ground, it became a serpent; but being seized by the tail, became a rod again.* His hand being put into his bosom, became leprous;† but on repeating this, it was restored. And some of the water of the river being poured upon the earth became blood.

Q. How did Moses and Aaron open their commission to Pharaoh?

Q. They said unto him, "Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness:"‡ but Pharaoh treated their

* This is usually considered as the origin of the Thyrsus of Bacchus, and of the Caduceus, or divining rod of Mercury.

† The leprosy, an obstinate cutaneous disease, was supposed to be a special infliction of the gods, by whom alone it could be removed. 2 Kings v. 7.

‡ The religious feasts of ancient days were frequented by thousands of people; and consequently Pharaoh was not surprised at this request.

message with contempt, and ordered his servants to deal more rigorously with the Israelites.*

Q. How did they endure this severity?

A. Having in vain appealed to Pharaoh, they murmured bitterly against Moses and Aaron.

Q. What was the religious state of the Hebrews at this period?

A. They had forsaken the true God for the gods of the land;† and, rather than depend on the arm of Jehovah, preferred their slavery in Egypt.

Q. How were Moses and Aaron encouraged under these unfavourable appearances?

A. They believed in God, who assured them of the deliverance of Israel, after He had smitten Egypt with all his wonders. "And Moses spake so unto the children of Israel: but they hearkened not for anguish of spirit, and for cruel bondage."

Q. What means were subsequently used with Pharaoh?

A. Moses and Aaron again went to him; and being asked for a miracle, Aaron cast down his rod, which became a serpent. The magicians Jannes and Jambres,‡ however, did the same with their enchantments, but Aaron's rod swallowed up their rods.

Q. What resulted from Pharaoh's unbelief?

A. The Lord hardened his heart, and he refused to let the people go. Wherefore the Lord smote Egypt

* They were compelled not only to make the usual tale of bricks, but to find the materials, Exod. v. 7, 8.

† Exod. xiv. 11, 12. Josh. xxiv. 14. Ezek. xx. 6, 7, 8.

‡ 2 Timothy iii. 8.

with ten plagues—all the waters of Egypt became blood* —frogs infested the houses, beds, ovens, and kneading troughs, throughout the land—all the dust of the land became lice upon man, and upon beast—swarms of flies† were sent, which devoured the Egyptians—all the cattle died‡—all the people, and the magicians also, were smitten with sore boils—a dreadful storm of thunder and hail was sent, which smote all that was in the field, both man and beast, and every herb and every tree—locusts § of an extraordinary kind followed, and ate up every thing which the hail had left—a darkness that might be felt, confined the Egyptians to their dwellings for three days—and lastly, all the first born of man, and of beast, were slain.

Q. What tended materially to harden Pharaoh?

A. The imitation of the circumstances of the first and second plagues, by the magicians.

Q. Was the whole land of Egypt exposed to these awful visitations?

* This not only exposed them to severe physical suffering, but interrupted their religious duties, of which ablution was an important part.

† Psalm lxxviii. 45. the Zimb, described in BRUCE's Travels, vol. ii. was no doubt one of the "divers sorts of flies," which troubled Egypt.

‡ This murrain, by destroying the gods of Egypt, would consequently alarm the people for their own safety.

§ See Appendix G. Several particulars relative to the plagues of Egypt occur in Psalms lxxviii. cv. They appear to have produced, in some instances, a salutary effect; for among the servants of Pharaoh there were some that feared the Lord. Exod. ix. 20.

A. No: the land of Goshen, where the Israelites dwelt, was exempt; that the Egyptians might know that the Lord made a difference between them and the Israelites.

Q. By what was the infliction of the last plague preceded?

A. The last application was made to Pharaoh by Moses, who foretold him the awful consequences which would follow a refusal. The PASSOVER was then instituted, and the Israelites instructed how to observe it as an everlasting memorial of their deliverance.

Q. What was the victim slaughtered on this occasion?

A. A lamb without blemish, a male of the first year.

Q. What became of it?

A. The blood was sprinkled with hyssop on the door-posts and lintels, that the angel of the Lord might PASS OVER every house on which it was. The flesh was roasted, and eaten with unleavened bread and bitter herbs, by a sufficient number of individuals collected together into one house for that purpose. Not a bone of it was broken; and whatever remained of it, was immediately burnt to prevent its corruption.

Q. In what manner were the Israelites to eat it?

A. With their loins girded,* their shoes on their feet, their staves in their hands, and in great haste.

* In the east they wear an upper garment of extraordinary length, called a hyke. From the use to which the Arabs apply it—as a covering for their beds, and as a wrapper for large burdens, it is supposed to resemble those worn by the Israelites. Exod. xii. 34. Deut. xxiv. 13. "The person who wears

Q. How long were the Israelites to eat unleavened bread?

A. Seven days; no leavened bread was to be found in their houses from the fourteenth day at even, to the one and twentieth day at even; to remind them under what circumstances their fathers left Egypt; for "they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual."

Q. Of what was the paschal lamb a type?

A. Of Christ the true passover: "Christ our passover is sacrificed for us."*

Q. To whom was the participation of the paschal lamb restricted?

A. To the Israelites, and to those strangers, who, receiving the seal of the Abrahamic covenant, became proselytes to the Jewish faith: thus shadowing forth that believers only, who constitute the true Israel, are partakers of the benefits resulting from the death of Jesus.

Q. At what season of the year did this take place?

A. At its first celebration it began on the tenth,

it is every moment obliged to tuck it up, and fold it anew around the body. This shews the great use of a girdle whenever they are engaged in any active employment, and the force of the Scripture injunction alluding to it, *of having the loins girded*, in order to set about it."—HORNE's Introd. vol. iii.

* 1 Cor. v. 7. Psalm xvi. 10. John xix. 33. Heb. ix. 14.

but ever after on the fourteenth day of Abib, in the spring* of the year, which was made to commence at that period.

Q. How long had Israel sojourned in the land of Egypt?

A. Two hundred and fifteen years.†

CHAPTER IV.

From the Exodus to the Death of Moses.

Q. How did Jehovah deliver his people?

A. With a mighty hand and an outstretched arm.

* The Jews still observe this festival at the proper season of the year,—our Easter, when Christians commemorate the true passover. It is called the Paschal feast, from *pasach*, he PASSED OVER: but in England, the pagan appellation given by our ancestors to April, is still retained; affording, with several other circumstances, a strong proof of the reluctance with which idolatry retreated before Christianity, owing to the temporizing policy of the Romish clergy. At this season of the year, a great feast was held in honour of Aestar, a Saxon goddess, who appears to have been the same as the Astarte of the Phœnician idolatry; therefore April was called Easter-month.—See GALE's Court of the Gentiles, part i. b. ii. c. 2.

† Exod. xii. 40, 41. says, "four hundred and thirty years:" but the Samaritan version solves the difficulty: "Now the sojourning of the children of Israel, *and of their fathers*, who dwelt in *the land of Canaan, and in the land of* Egypt, was four hundred and thirty years."—See Chronological Table, No. 2.

For at midnight, on the fourteenth day of the month, while the Israelites, having celebrated the passover, stood ready to depart, Jehovah smote all the first-born of men and of beasts,* throughout all the land of Egypt. "And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

Q. Did they depart at the king's request?

A. Yes: they set out immediately, because the Egyptians were urgent upon them; "for they said, We be all dead men." "And Moses took the bones of Joseph with him."

Q. What was the number of the Israelites at their Exodus from Egypt?

A. Six hundred thousand men,—besides women and children.

Q. In what condition did the Lord bring them out of Egypt?

A. "He brought them forth with silver† and gold:

* The gods of Egypt, upon whom the Lord executed judgment, Numb. xxxiii. 4. were most probably the animals which the people worshipped.

† Exod. xii. 35. might have been rendered "And they asked of the Egyptians articles of silver, and articles of gold, and

and there was not one feeble person among their tribes."*

Q. Whither did they journey?

A. They journeyed from Rameses to Succoth, where they pitched their tents; "and they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

Q. Was this their nearest route?

A. No: the direct road to Canaan was through the land of the Philistines; but the way of the wilderness of the Red Sea was chosen to avoid war, for which they were rendered unfit by their bondage in Egypt.

Q. How were they directed in their journey?

A. "The Lord went before them by day in a pillar of a cloud; and by night, in a pillar of fire."

Q. Whither did they journey from Etham?

A. They turned and encamped before Pihahiroth, between Migdol and the sea, over against Baalzephon; this position being designed, under Divine direction, to infatuate and induce Pharaoh to pursue them.

Q. Had it this effect?

A. Yes: the Egyptians had scarcely buried their first-born, when Pharaoh, regardless of the mighty works wrought in behalf of the Israelites, finding them entangled, and apparently without any means of escape, pursued them with six hundred chosen chariots, all his

raiment."—The erection of the tabernacle in the wilderness, affords proof of the wealth which the Israelites carried away from Egypt, and also of the arts they had there learned.

* Psalm cv. 37,

horsemen,* and all his army, and overtook them encamping by the sea.

Q. How did the Israelites behave on the appearance of this army?

A. They cried to the Lord, but with great fear and doubt; and at length they accused Moses of being the author of their misfortunes. Thus they provoked the Lord.†

Q. How did Moses reply to them?

A. He said, "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace."

Q. Did the Egyptians immediately fall upon the Israelites?

A. No: they were prevented by the darkness of the pillar of the cloud, which had removed from before Israel, and was interposed between the two camps.

Q. By what miracle did the LORD rescue his chosen?

A. M. 2512. *A.* While the cloud enveloped the Egyp-
B. C. 1492. tians in darkness, it gave light by night to Israel; in the mean time, Jehovah, by his mighty power, opened a passage for his people through the Red Sea, whose waters formed a wall on the right hand and

* Egypt was famous for cavalry; and in after ages the Israelites often sought aid from thence on that account. Hence the reproofs of the prophets, Isa. xxx. 16.—xxxi. 1, 3. Hos. xiv. 3.

† Psalm cvi. 7.

on the left.* The Egyptians, however, followed them, but they were not permitted to get near them all the night. In the morning-watch the LORD looked through the cloud and troubled their host: their chariot wheels came off, and they were at the same time exposed to an awful storm;† and convinced at length that God fought for Israel, they attempted to escape.

Q. Did they succeed?

A. No: for the Israelites had no sooner got over, than Moses was commanded to stretch out his hand over the sea, which at the break of day, returned to its strength, and covered the chariots and horses, and all the host of Pharaoh: "there remained not so much as one of them."‡

Q. Of what was the passage of the Red Sea typical?

A. Of baptism; "And they were all baptized unto Moses, in the cloud and in the sea."

Q. How did the Israelites celebrate this great deliverance?

* Exod. xiv. 22.—xv. 8. Psalm lxvi. 6.—lxxviii. 13.

† In Psalm lxxvii. 15—20. Earthquakes, thunder, lightning, and rain are mentioned.

‡ The consideration of this, and the other wonderful displays of Divine power in Egypt, in the wilderness, and in Canaan, often occupied the attention of the pious Jews, Psalm lxvi. 5, 6.—lxxviii. 2—8.—cxlv. 4. Nehem. ix. 7—25. Dan. ix. 15. who learned thereby to "set their hope in God," and to look for a still greater, and a final deliverance from their spiritual enemies, Isa. li. 9—11.

See Appendix H.

A. They sung a triumphal hymn, in which Miriam, the sister of Moses, and all the women joined with timbrels and dances.

Q. Whither went the Israelites after leaving the Red Sea?

A. Into the wilderness of Shur,* where they travelled three days without water. This, when found, was so bitter, that they could not drink it; therefore they murmured against Moses.

Q. What remedy was found for the waters?

A. Moses cried unto the LORD; and the Lord shewed him a tree, which being cast into the waters, healed them.

Q. Whither did they next travel?

A. To Elim, where were twelve wells of water, and seventy palm trees.†

Q. How many journeys did they make during their sojourn in the wilderness?

A. Two and forty.‡

* See Appendix I.

† Dr. Shaw, who visited this spot, found only nine of the wells, but the palm trees had increased to two thousand.

Perhaps no tree is so generally useful as the palm or date tree. Many of the orientals subsist almost entirely upon its fruit; with the stones they feed their camels; of the leaves they make baskets, bags, mats, and brushes; of the branches—cages and fences; of the fibres of the leaves, and covering of the fruit—thread, ropes, and rigging; and the trunk they use for building.—See MILNE's Botan. Dict. The height, beauty, fertility, and perennial verdure of this tree, afford a fine emblem of a soul devoted to God. Psalm xcii. 12.

‡ Numbers xxxiii.

Q. What happened at their seventh station,—the wilderness* of Sin?

A. The congregation murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger."

Q. To what is their frequent murmuring attributable?

A. To unbelief: "They believed not in God, and trusted not in his salvation."

Q. Did the Lord punish them for this?

A. No: he sent them food from heaven, and quails in abundance, "to prove them, whether they would walk in his law or no."

Q. What was the bread thus sent from heaven?

A. Moses describes it as a small round thing like coriander seed, of a white colour, and sweet like honey, but when baked tasting like fresh oil. David calls it "corn of heaven," and "angels' food;" but the Israelites called it manna.†

Q. How often was the manna furnished?

A. Every day in the week, the sabbath‡ excepted, on

* A wilderness, or desert, sometimes means nothing more than an uncultivated spot of ground.

† Exod. xvi. 15. "They said one to another [man hua] what is this? for they *knew not* what it was." Hence it was called manna. Comp. v. 15 with v. 31.

‡ Exod. xvi. 22—30. This is the first notice of the sabbath in sacred history, subsequent to its institution. It was or-

which account a double portion was sent on the sixth day. This miraculous supply was continued during forty years, until they arrived on the borders of Canaan. To remind future generations of this signal providence, some of it, preserved in a golden pot, was laid up before the Testimony.

Q. What were the Israelites to learn from this dispensation?

A. "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."*

Q. Of whom was the manna typical?

A. Of Jesus, the bread of life, "which came down from heaven."†

Q. What occurred at Rephidim, the tenth station?

A. The congregation lacking water, tempted the Lord, and murmured against Moses.

Q. How was this want supplied?

A. Moses, by God's command, smote the rock in Horeb with his rod, and forthwith water gushed out. But to record the sin of the people, he called the place Massah and Meribah.‡

dained to the Israelites before the giving of the law; and the frequent declarations concerning its sanctity, show the care taken to prevent its infringement. In Isa. lvi. 1—7.—lviii. 13, 14. special promises are made to those who faithfully observe it: and in Jer. xvii. 19—27. severe judgments are denounced against those who dare to violate it.

* Deut. viii. 3. Matt. iv. 4.

† John vi. 41, 48—51.

‡ Temptation and Contention.

Q. Did any other memorable circumstance occur in Rephidim?

A. Yes: the Amalekites* came against Israel, but were defeated by Joshua. On this occasion Moses went to the top of a hill with the rod of God in his hand: "and when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed." Therefore Moses sat down, and Aaron and Hur stayed up his hands until the going down of the sun; and Joshua discomfited Amalek with the edge of the sword.

Q. To what was Amalek doomed for this offence?

A. To utter extermination: and Moses, to commemorate it, erected an altar, and called it Jehovah-nissi, "The Lord my banner."†

Q. By whom was Moses visited about this time?

A. By Jethro, who brought him his wife and his two sons. And Moses told his father-in-law what the Lord had done to the Egyptians, "and Jethro rejoiced for all the goodness which the LORD had done to Israel."

Q. What respect did the elders of Israel show to Jethro?

A. They and Aaron assisted at his sacrifices, and ate bread with him before God.‡

Q. What counsel did Jethro give to Moses?

A. Seeing him much fatigued with judging so great a multitude, he advised him, if agreeable to the will of God, to select out of all the people "able men, such as feared God, men of truth, hating covetousness;" and to

* Descendants of Amalek, grandson of Esau. Gen. xxxvi. 12.

† See the crime and doom of Amalek, Exod. xvii. 8—16. Deut. xxv. 17—19. and the execution of the curse, 1 Sam. xv. 2—33. ‡ See Note p. 50.

make them rulers of thousands, of hundreds, of fifties, and of tens; and to confide to them the administration of justice in all petty matters. Perceiving the excellency of this method, Moses immediately adopted it.

Q. Whither did the Israelites journey from Rephidim?

A. To the wilderness of Sinai, where the Lord delivered his law to Israel by his servant Moses.

Q. What preparations were made for this solemn event?

A. The Israelites, reminded of past mercies, were assured that if they would keep the covenant of the Lord, they should be to him a peculiar treasure, "a kingdom of priests, and a holy nation." They were commanded to sanctify themselves two days; and on the third day, at the sounding of the trumpet, to approach the border of the mountain, but not to touch it on pain of death.

Q. What took place on the third day?

A. Sinai, shaking as by an earthquake, "burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness," from whence issued a tremendous storm of thunder and lightning. Meanwhile the trumpet of God sounded, waxing louder and louder, and JEHOVAH, attended by thousands of saints and angels,* descended in flaming fire on the top of the mount.†

* Psalm lxviii. 17. Acts vii. 53. Gal. iii. 19. Heb. ii. 2. It is evident that the ministry of angels was employed on this occasion, although Dr. Kennicott gives a very different, yet probably correct translation of Deut. xxxiii. 2. "Jehovah came from Sinai, and he arose upon them from Seir: he shone forth from mount Paran, and he came from Meribah-Kadesh; from his right hand a fire shone forth upon them."

† Exod. xix. 18, 20. Deut. iv. 11. Heb. xii. 18.

Q. What effect did this manifestation of the Divine glory produce on Moses?

A. He said, "I exceedingly fear and quake.*"

Q. What followed this awful beginning?

A. The priests and people at the foot of the mountain, being warned against undue curiosity, the LORD proclaimed to them the ten commandments, out of the midst of the fire. But the Israelites, overwhelmed with terror, withdrew from the mountain; and assuring Moses of their obedience to any law delivered by God to him, "intreated that the word should not be spoken to them any more."†

Q. What did the Lord say to Moses concerning their promised obedience?

A. He said, "I have heard the voice of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

Q. What did the Israelites see on this occasion?

A. "The glory of the Lord was like devouring fire on the top of the mount;" but they saw no similitude,‡ that they might not attempt to liken the Deity to any visible object whatsoever.

Q. What took place after they retired?

* Heb. xii. 21.

† Exod. xx. 19. Heb. xii. 19.

‡ That is, nothing which they could represent by figures. Deut. iv. 10—19.

A. The Lord delivered several religious and political precepts to Moses, who first rehearsed them to the people, and then wrote them in a book.

Q. What was this body of laws termed?

A. The Covenant, or Testament.

Q. How was it dedicated?

A. The people having promised obedience to the law, "Moses took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath injoined unto you."*

Q. How was this code of laws divided?

A. Into the moral law, or ten commandments; and the ceremonial law, consisting of "meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation."†

Q. How was the moral law divided?

A. Into two tables; the first containing our duty to God, in four commandments; and the second, our duty to man, in six commandments.

Q. Repeat the ten commandments.

A. I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water

* Heb. ix. 19, 20. See also Exod. xxiv. 3—8.

† Heb. ix. 10. *The time of reformation*, was "the bringing in of a better hope," in the person of the adorable Redeemer. Consult the Epistle to the Hebrews chap. i. to x.

under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands* of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath† day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.‡

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

* That is, unto thousands of generations, Deut. vii. 9.

† This refers to the seventh day expressly: but there were other sabbaths, see Lev. xxiii. 7, 8. where two sabbaths occur in seven days; v. 24—32, where the first and tenth days of the seventh month are ordained perpetual sabbaths; and v. 34—41, where the fifteenth and twenty-second of the same month, or first and eighth days of the feast of tabernacles are ordained sabbaths, "besides the sabbaths of the Lord." v. 38.

‡ Another reason is assigned in Deut. v. 15.—their deliverance from Egyptian bondage.

VI. Thou shalt not kill.*

VII. Thou shalt not commit adultery.*

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Q. What was the design of the ceremonial law?

A. To separate the Israelites from other nations,† and to shadow forth the Redeemer.‡

Q. What does the moral law require?

A. The moral law, which is holy, just, good, and spiritual,¶ requires perfect obedience.§

* For the Saviour's comment on these commands, see Matt. v. 21—26, 27—32.

† Deut. vii. 6. Ephes. ii. 14, 15. The Jewish church is frequently represented under the beautiful simile of a vine, brought from Egypt to Canaan, where it was planted in the mountain of God's inheritance, Exod. xv. 17. and fenced around, and walled, to preserve it from "the boar out of the wood," and from "the wild beast of the field."—See Psalm lxxx. 8—16. Isaiah v. 1—7. to which there appears an evident allusion in the parable of our Lord, Matt. xxi. 33—41.

‡ Heb. x. 1. Coloss. ii. 16, 17.

¶ Rom. vii. 12, 14. God's law being a transcript of himself, could not be otherwise. But of man's inability to keep it, in his natural state, we are assured by the scriptures, Psalm xiv. 2, 3.—cxliii. 2.—cxxx. 3. Rom. iii. 9—23. To multiply texts on this head would be endless: for the economy of grace is based on the fact, that "all have sinned, and come short of the glory of God."

§ Deut. vi. 24, 25.—xxx. 9—14. Lev. xviii. 5. Ezek. iii. 21. Nehem. ix. 29. Rom. x. 5.

Q. What penalty was annexed to a breach of the Mosaic law?

A. Death, under two or three witnesses.*

Q. What followed the dedication of the covenant?

A. Moses, by Divine command, took Aaron, Nadab, Abihu, and seventy of the elders with him up the mountain, where they saw the God of Israel, and did eat and drink.†

Q. What particular honour was conferred upon Moses?

A. He was called up to the top of the mountain, into the midst of the cloud which hovered over it: there he remained forty days and forty nights, and was instructed concerning the erection of the tabernacle, the various ceremonies connected with its service, the garments of the priests, &c. the men qualified for the work of the tabernacle were pointed out, and the observation of the sabbath again specially enjoined: after this the Lord delivered to him the ten commandments, written on two tables of stone.‡ During the whole of this period he neither ate nor drank.

Q. Who administered justice during the absence of Moses?

A. Aaron and Hur.¶

Q. Did the Israelites observe the covenant?

A. No: forgetful of the Rock of their salvation, they prevailed on Aaron to make a molten calf; thus "changing

* Deut. xvii. 6. Heb. x. 28. † See Note p. 50.

‡ Exod. xxiv. 12, 18.—xxxii. 15, 16.

¶ It is not known who Hur was: but conjecture has marked him out as the husband of Miriam.—See STACKHOUSE's Hist. of the Bib. vol. iii. b. 4.

their glory into the similitude of an ox that eateth grass."* Then, having reared an altar, and proclaiming a feast, they sacrificed to the idol,† and "sat down to eat and drink, and rose up to play."

Q. What was the consequence?

A. "The LORD said unto Moses, Get thee down; for thy people have corrupted themselves: behold it is a stiff-necked people: now therefore let me alone, that I may consume them: and I will make of thee a great nation." But Moses stood in the breach, and turned away his wrath.‡

Q. How did the idolatrous festival terminate?

A. Moses descending from the mountain, no sooner came in sight of the calf, and saw the people dancing,¶ than filled with indignation, he dashed in pieces the tables of the testimony. After reproving Aaron, he called on all that were zealous for God to join him; and

* Psalm cvi. 19, 20.

† There can be little doubt that this calf was an imitation of the Egyptian Apis, so famous in their mythology: though Dr. Watts supposes it was a winged ox, designed to represent a cherub. The second commandment warrants the inference that they had already proceeded very extensively in the worship of animal forms, in which the Israelites had joined when in Egypt, Josh. xxiv. 14. Ezek. xx. 7, 8.

‡ See Exod. xxxii. 7—14. Psalm cvi 23. The disinterestedness of Moses on this occasion is without any parallel.

¶ Dancing had its origin in remote antiquity; and appears to have been used in the worship of the true God by the Jews, as it was in the worship of false gods by the pagans. It was a mere demonstration of joy, which frequent repetition brought to a measured step.

the sons of Levi drawing near, he commanded them to pass armed through the camp, and to slay, without distinction, every one concerned in this apostacy. In consequence of this, three thousand of the people were slain.

Q. What became of the calf?

A. It was pulverized, and strewed in water which the Israelites were made to drink.

Q. Were the Israelites then restored to the Divine favour?

A. No: the Lord plagued them because of the calf, and refused to dwell among them. Wherefore a temporary tent was pitched at a distance from the camp, and there the Lord conversed with Moses "face to face, as a man speaketh unto his friend."*

Q. What were the objects for which Moses visited this tabernacle?

A. To obtain for the Israelites, and for Aaron,† forgiveness of their iniquity; and for himself, a manifestation of the Divine glory: both of which were granted, and also a promised renewal of the tables of the testimony.

Q. Where was this promise fulfilled?

A. On the top of Sinai, which Moses ascended alone, carrying with him two stone tables.‡ While neither

* Exod. xxxiii. 11. † Deut. ix. 20.

‡ Letters appear to have been invented in very remote antiquity. The honour of the discovery is claimed, however, by three distinguished nations—the Assyrians, the Phœnicians, and the Egyptians, to one of whom it most probably belongs. The existence of Kirjath-Sepher, the *city of the book*, or *city*

man nor beast was to be seen throughout all the mountain, the Lord descended in a cloud, and stood with him there, and proclaimed his glorious name: "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth *generation.*"

Q. How long did Moses remain upon the mount the second time?

A. Forty days and forty nights, as at the first; during which period he neither ate nor drank, because of the sins of the Israelites.*

Q. How did Moses appear on his descent from the mount?

A. His face shone so brilliantly that he was obliged to use a veil when conversing with the people.

Q. Of what was this veil typical?

of letters, in Canaan, at the period when Joshua invaded the country, establishes the fact that letters were known to the Canaanites at that early period; and, from the non-intercourse of these people with the Israelites, is fatal to the hypothesis which ascribes the origin of letters to the giving of the law. All useful discoveries must indeed be ultimately referred to Divine wisdom, Isa. xxviii. 23—29, but it does not follow that the characters on the tables of the law were the first, though "*written with the finger of God.*" Exod. xxiv. 12.—xxxi. 18.—xxxii. 15, 16. Deut. v. 22.—ix. 10.—x. 2, 4.

* Deut. ix. 18—25.

A. Of the blindness of the Israelites, who could not look stedfastly to the end of the law, which pointed to the Messiah.*

Q. Of what was the radiance beaming from the face of Moses typical?

A. Of the glory of the law, or ministration of death, "which glory was to be done away."†

Q. What undertaking was commenced by Moses after his descent from Sinai?

A. The construction of the tabernacle, and the ark, the materials for which were afforded in great profusion by the Israelites.‡ The artificers were Bezaleel and Aholiab.

Q. How much time did the preparations for the tabernacle occupy?

A. About six months: in the third month the Israelites came to Sinai, where three months were taken up in the delivery of the law; and on the first day of Abib, in the second year of the Exodus, the tabernacle was set up, and the ark deposited in the holy of holies.¶

Q. What did the ark contain?

A. The tables of the covenant, and a golden vessel filled with manna.§

Q. How was the tabernacle divided?

A. Into the holy place or sanctuary, which contained

* 2 Cor. iii. 13—16. † 2 Cor. iii. 7.

‡ Exod. xxxvi. 1—7.

¶ By *holy of holies*, is meant *the most holy*; as by *heaven of heavens*, is meant *the highest heaven*; and by *King of kings*, *the highest king*. § Heb. ix. 4.

the golden altar of incense, the golden candlestick, with seven branches, and the golden table for shew-bread; and the holy of holies, a detached part of the tabernacle, concealed by a veil of curious and costly workmanship. This contained the golden censer, the ark of the covenant, "and over it the cherubim of glory shadowing the mercy-seat." Here the Divine glory appeared; but no one, except the high priest on the great day of atonement, was ever permitted to enter it.*

Q. What happened on the erection of the tabernacle?

A. It was filled with the Divine glory, which by day covered it with a cloud, and by night with fire.

Q. Of what was the most holy place a type?

A. Of heaven where God dwells.†

Q. Of what was the veil a type?

A. Of Christ's humanity.‡

Q. What did the concealment of the holiest shadow forth?

A. That the way into it was not yet made manifest.¶

Q. Of what were the holy places made with hands figurative?

A. Of the true.§

Q. How were they to be entered?

A. Only with blood; "without shedding of blood is no remission."‖

Q. Who was ordained high priest?

* Heb. ix. 2—5. Exod. xl. 1—27.
† Heb. ix. 12, 24. ‡ Heb. x. 20.
¶ Heb. ix. 7, 8. § v. 24. ‖ v. 22.

A. Aaron; in whose family the priesthood was made hereditary.

Q. What was the business of the high priest?

A. "To offer gifts and sacrifices" for sins.

Q. By what authority was Aaron made high priest?

A. By Divine authority: "And no man taketh this honour unto himself, but he that is called of God, as Aaron."*

Q. Of whom was the high priest typical?

A. Of Jesus Christ the Son of God.†

Q. How does the priesthood of Christ differ from that of the family of Aaron?‡

A. The high priests of Aaron's family were made "after the law of a carnal commandment;" Jesus "after the power of an endless life:" they were sinners, and offered sacrifice first for their own sins, and then for the sins of the people; Jesus "being made perfect, became the author of eternal salvation unto all them that obey him:" they were "made without an oath;" Jesus, "with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever, after the order of Melchisedec:" they entered alone, once every year, with the blood of goats and calves into the holy place; Jesus entered with his own blood, "into heaven itself, now to appear in the presence of God for us:" "they truly were many priests, because they were not suffered to continue by reason of death;" but this Jesus,

* Heb. v. 4. † Heb. iii. 1.—v. 1—6.
‡ See Heb. v. vi. vii. viii. ix.

"because he continueth ever, hath an unchangeable priesthood."

Q. Who were appointed to do the tabernacle service?

A. The Levites,* chosen instead of all the first-born of the Israelites, who were hallowed unto the Lord, on the day when he smote all the first-born of Egypt.

Q. How long was the period of their service?

A. Twenty-five years: they entered upon their functions at twenty-five years of age, and at fifty were discharged from all laborious duties.

Q. How were the priests, and the Levites, and the costly service of the tabernacle supported?

A. By tithes; the priests and Levites having no inheritance among their brethren.

Q. How were the Israelites directed in their journeys?

A. By the cloud: when it rested, they rested; and when it was taken up, they journeyed; whether by day or by night.† They were preceded in their march by the ark of the covenant; when it set forward, Moses said, "Rise up, O Lord, let thine enemies be scattered, and let them that hate thee flee before thee:"‡ and when it rested, "Return, O Lord, unto the many thousands of Israel."

Q. What followed the erection of the tabernacle?

A. The princes made their offerings to the Lord,¶

* Their selection was probably a distinction conferred because of their zeal in the matter of the calf.

† Numb. ix. 15—23.

‡ This is quoted in Psalm lxviii. 1

¶ Numbers vii. 1—88.

and Aaron and his sons were consecrated to the office of the ministry.*

Q. How did the Lord converse with Moses in the tabernacle?

A. He spoke to him "from off the mercy-seat, that was upon the ark of testimony, from between the two cherubim."†

Q. How did the Lord manifest his approval of the high priest?

A. On the eighth day after his consecration, Aaron having offered sin-offerings and burnt-offerings, to make atonement for himself and the people, the glory of the Lord appeared; and there came a fire out from before the Lord, and consumed the burnt-offering; which when all the people saw, they shouted, and fell on their faces.

Q. What befel Nadab and Abihu?

A. Instead of using in their ministrations the sacred fire, which was kept perpetually alive‡ for the purpose, they used common fire, wherefore the Lord smote them and they died.¶

* See Levit. viii. for the details of this inauguration.

† Numb. vii. 89. Psalm lxxx. 1.

‡ Lev. vi. 13. Several nations preserved what they termed sacred fire. The goddess Vesta, famous among the Romans, was only a personification of that element, as her name denotes.

The most celebrated fire-worshippers were the Persians, who under this symbol adored Mithras, their *mediatorial* god. The sect called Guebres is said to have preserved the sacred fire alive upwards of three thousand years.

¶ The law which immediately followed their death, Lev. x. 8. indicates that they were inebriated when they thus transgressed the commandment of the Lord.

Q. What law was enacted, shortly after this, against blasphemy?

A. Blasphemers were condemned to be stoned to death.*

Q. When was the second passover kept?

A. M. 2513. B. C. 1491. *A.* On the fourteenth day of the first month, in the wilderness of Sinai.†

Q. What occurred in the second month of the second year of the Exodus?

A. Moses took a census of the people, and found their number to be six hundred and three thousand men, able to bear arms.‡

* Lev. xxiv. 23. "Stoning was denounced against idolaters, blasphemers, sabbath-breakers, incestuous persons, witches, wizards, and children who either cursed their parents, or rebelled against them. This kind of punishment is intended by the indefinite term of *putting to death*. The witnesses threw the first stones."—Rev. T. H. HORNE's Introd. &c. vol. iii.

† Numb, ix. 5.

‡ The Levites were taken separately. Of those from thirty to fifty years old, capable of tabernacle service, there were eight thousand five hundred and eighty. Numb. iv. 48. Of males above a month old, there were twenty-two thousand, who were taken for the Lord's service instead of the first-born sons of the Israelites generally. The latter amounted to twenty-two thousand two hundred and seventy-three, wherefore the overplus [two hundred and seventy-three] were redeemed at the rate of five shekels each. Numb. iii. 13, 39—48.

To avoid confusion in the march of this great multitude, the people were distributed into four camps, each consisting of

Q. When did they leave Sinai?

A. They left it on the twentieth day of the second month, "and the cloud rested in the wilderness of Paran," three days' journey from Horeb. On the way, some of the people complained, "and the LORD heard; and his anger was kindled; and the fire of the LORD consumed them that were in the uttermost parts of the camp." Wherefore the place was called Taberah, or Burning.

Q. How was this judgment arrested?

A. By the intercession of Moses.

Q. What circumstance caused, at this time, a rebellion in the camp?

three tribes, who, with the priests and Levites, pitched their tents in the following order:

E.
JUDAH
ISSACHAR
ZEBULON

N.
DAN
ASHER
NAPHTHALI

Merarites.

MOSES, AARON, and his SONS
TABERNACLE
Gershonites.

Kohathites.

S.
REUBEN
SIMEON
GAD

W.
EPHRAIM
MANASSEH
BENJAMIN

See Numbers ii. 2, 3, 10, 18, 25.—iii. 23, 29, 35, 38. When they were to march, the priests sounded an alarm on the silver trumpets, x. 5, 6. The east camp first set forward, ii. 9, then the south, v. 16, the Levites with the tabernacle, v. 17.—iii. 25, 25—27, the west camp, ii. 24, and lastly, the north camp, v. 31. See also x. 14—25.

A. The Israelites, and the mixed multitude* that left Egypt with them, despising the manna, lusted for flesh. Moses, deeply grieved,† cried to the Lord for help to enable him to govern this rebellious people; and the Lord therefore poured out his Spirit on seventy of the elders, who began immediately to prophecy in the camp.‡

Q. How did the Lord punish the people for their sin?

A. "He rained flesh upon them as dust, and feathered fowls like as the sand of the sea. So they did eat, and were well filled: for he gave them their own desire; *yet* they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and smote down the chosen of Israel."¶ Therefore the place was called Kibroth-hattaavah, the Graves of them that lusted.

Q. Had the judgments of God a salutary effect upon their minds?

A. No: "for all this they sinned still, and believed not for his wondrous works."

Q. What happened at Chatzeroth, their next station?

A. Miriam and Aaron spake against Moses, because

* These were probably malecontents, Numb. xi. 4, 5. induced, by the hope of plundering the Canaanites, to accompany the children of Israel. It is not surprising if privations excited *their* murmurs.

† The faith of Moses staggered under this trial, Numb. xi. 21—23. and the putting of the Spirit on the seventy elders, v. 24, 25, was designed to encourage him. His reply to Joshua, v. 28, 29, breathes a spirit of divine philanthropy.

‡ To this circumstance the origin of the Sanhedrim has been attributed, but improperly.

¶ Psalm lxxviii. 26—32.

of the Ethiopian* woman whom he had married: on this account the Lord punished Miriam with a leprosy, and though, at the earnest request of Moses, she was immediately healed, she was shut out from the camp seven days.

Q. What happened in Paran?

A. Moses, at the suggestion of the people, and by God's permission,† sent twelve men, one of every tribe, that of the Levites excepted, to spy out the land of Canaan.‡

Q. What were the principal nations then inhabiting Canaan?

A. They were seven in number—the Hittites, Perizzites, Amorites, Hivites, Girgashites, Canaanites, and Jebusites. Their country was in a high state of cultivation; their cities well fortified; and their armies numerous. They were not unacquainted with letters,¶ and had made considerable progress in commerce and the arts:§ but they were given up to gross idolatry, and to utter demoralization.

* Numb. xii. 1. *ha-cushit*, the Cushite woman—Zipporah, the Arabian.

† Numb. xiii. 1. Deut. i. 22.

‡ Joshua appears to have been one of several select individuals who served Moses. Numb. xi. 28.

¶ Kirjath-Sepher, Judg. i. 11. signifies the *city of the book*, or *of letters*.

§ The Phœnicians, inhabiting Tyre and Sidon, famous in all antiquity for their ingenuity in the arts, skill in navigation, and enterprising spirit, were a Canaanitish tribe. The Hebrew *Cenaani* signifying both a Canaanite and a merchant, shows that they were early addicted to commercial pursuits.

Q. When did the spies return, and what report did they make?

A. They returned after forty days, and brought with them pomegranates and figs, and a branch with one cluster of grapes, which two of them carried upon a staff. They spoke highly of the beauty and fertility of the country; but ten of them drew so formidable a picture of its gigantic inhabitants, and the strength of its fortifications, that the people murmured, and appointed a captain to lead them back to Egypt.*

Q. How were they punished for this conduct?

A. Unless Moses had interceded for them, the whole race had been exterminated: nevertheless the ten spies "died by the plague before the Lord;" and the people concerned in this rebellion, were doomed to wander forty years in the wilderness,†—a year for a day, according to the time occupied in searching the land, until all the rebellious had died from the congregation.

Q. Who were the excepted spies?

A. Caleb and Joshua, who encouraged the people to go up and possess the land.

Q. How were they rewarded for their fidelity?

A. Joshua was afterwards appointed to conduct Israel into Canaan; and on the conquest of that country, the Israelites gave Timnath-serah in mount Ephraim to him, and the city of Hebron to Caleb.

* Numb. xiv. 1—4. Nehem. ix. 17.

† Numb. xiv. 34, 35. Psalm lxxviii. 32—42.—xcv. 7—11. Jude 5.

Q. What effect did the Divine displeasure produce?

A. The Israelites bewailed their folly, and resolved to attack the Canaanites forthwith, but Moses forbade them; nevertheless they persisted, and were defeated.

Q. How was the breach of the sabbath punished, while Israel wandered in the wilderness?

A. With death: a man was stoned for gathering sticks on that holy day.

Q. Were the ceremonial laws, relative to sacrifices, fully acted upon in the wilderness?

A. No: some relaxation was allowed, until the Israelites should come to the rest and inheritance given them by the LORD their God.*

Q. What circumstance gave rise to a formidable rebellion against Moses and Aaron?

A. Korah, Dathan, and Abiram, with two hundred and fifty of the princes of the congregation, claimed a participation in the government.

Q. How did Moses act upon this emergency?

A. He referred the decision of their claim to God: and Korah, and the rebellious princes, and Aaron, having assembled on the morrow before the Lord, at the door of the tabernacle, the glory of the Lord appeared to all the congregation. Wroth on account of their continued unbelief, the Lord resolved to consume them in a moment, had not Moses earnestly interceded for them. The congregation, therefore, being warned to flee from the tents of Dathan and Abiram, Moses said, "If

* Deut. xii. 8, 9.

these men die the common death of all men, then the LORD hath not sent me. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD."

Q. What followed this declaration?

A. The ground clave beneath the feet of the rebels, and they, and all that pertained to them,* sunk down, and the earth closed upon them; and a fire came out from the LORD and consumed two hundred and fifty men that offered incense.

Q. Did not this produce a powerful impression on the congregation?

A. No: for though they witnessed God's awful justice in this dreadful catastrophe, they assembled on the following day, and charged Moses and Aaron with slaying the people of the Lord. Wherefore the Lord smote them with a plague, which cut off, in a short time, fourteen thousand seven hundred persons.

Q. What method was devised to assure the people of Aaron's Divine appointment to the priesthood?

A. Each of the princes of the tribes, and Aaron among them, delivered to Moses a rod, marked with his own

* Korah was the only one of his own family that suffered in this visitation. Compare Numbers xvi. 25, 27—xxvi. 10, 11. By *all the men appertaining to Korah*, xvi. 32, must be understood his party, consisting of Dathan and Abiram; *whose* wives and sons, and little children, xvi. 27, are expressly stated to have been swallowed up, v. 31—33, for "the children of Korah died not." xxvi. 11.

name. These were laid up before the Lord; and the next day, Aaron's rod was found budding, putting forth blossoms, and yielding almonds. This being the sign proposed, the princes were satisfied; and Aaron's rod was deposited in the ark for a testimony against the rebels.

Q. What circumstances occurred at Kadesh,* in the desert of Zin, their thirty-second station?

A. "Miriam† died, and was buried there. And there was no water for the congregation. And the people chode with Moses, saying, Would God that‡ we had died when our brethren died before the LORD." Therefore the place was called Meribah, or Striving.

Q. How were they relieved?

A. Moses, by God's appointment, smote a rock, and water gushed forth in abundance.§

Q. Of whom was the rock a type?

A. Of Christ the Rock of ages, the Fountain of living water.¶

Q. Of what sin were Moses and Aaron guilty in this matter?

* By Kadesh, a name frequently occurring, must be understood *a holy place.*

† Miriam seems, from Micah vi. 4. to have had some share in the government of Israel.—See Numb. xx. 2—13. Psalm cvi. 32, 33.

‡ In Numbers xx. 3. and in other parts of scripture, the people are made to say, "Would to God," &c. but the expression *mi-yithain*, simply signifies, *O that, What shall be given that*, as it is justly rendered in Deut. v. 29. The Hebrews had too great a reverence for God's holy name, to use it in common speech.

§ Psalm cxiv. 8. ¶ 1 Cor. x. 4. John iv. 10.—vii. 37—39.

A. Of unbelief: on which account the Lord declared that they should not conduct Israel into the promised land.

Q. How did Moses endeavour to obtain a reversal of this decree?

A. By prayer: he said, "O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

Q. What answer did he receive?

A. The LORD said unto him, "Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes, for thou shalt not go over this Jordan."

Q. Were the Israelites permitted to pass through Edom?

A. No: the king denied them a passage; and God forbade them to use force against the children of Esau.

Q. What happened in mount Hor?

A. Moses, by God's command, took Aaron and Eleazar his son to the top of the mount, "in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount."

Q. By whom were the Israelites attacked about this time?

A. By Arad, a Canaanitish prince, who fought against them, and took some of them prisoners. Therefore they called the place Hormah, or Destruction, because they vowed to destroy utterly the people of that place.

Q. What happened at Zalmonah ?*

A. The people again murmured, and the Lord sent fiery serpents among them, which stung great numbers of them mortally, and caused such terror in the whole camp that they cried for mercy.

Q. How was this tendered ?

A. Moses, by Divine command, made a serpent of brass, and put it on a pole, and whoever looked upon it was healed.

Q. Of what was the elevation of this serpent typical ?

A. Of the death of Christ, who being lifted up on the cross, heals the soul of every sinner that by faith looks to him.†

Q. What became of the brazen serpent ?

A. It was kept by the Jews until the time of Hezekiah, who, finding that it was an object of idolatry, broke it in pieces.‡

Q. Did the approach of the Israelites to Canaan, excite any apprehensions on the part of the Amorites eastward of Jordan ?

A. Yes: and Sihon, king of Heshbon, and Og, king of Bashan,¶ attacked them, but were defeated, their sub-

* *Zalmonah*, Numbers xxxiii. 41. from *tzalam*, an image.

† John iii. 14. Isa. xlv. 22. Heb. xii. 2.

‡ 2 Kings xviii. 4. ¶ Numb. xxi. 21—35. Deut. ii. 26.—36.

jects put to the sword, and their territories seized by the Israelites.

Q. What is remarkable of Og?

A. He was the last of a gigantic race: his bedstead, made of iron, was nine cubits long, and four broad.*

Q. Did the Israelites cause alarm to any other state?

A. Yes: the Moabites were greatly distressed; wherefore Balak, their king, sent the elders of Moab, and of Midian, to solicit Balaam the prophet to come and curse Israel.†

Q. Did he accompany them?

A. As God had forbidden him to go, he at first refused; unable however to withstand the rewards offered by a second embassy, he went: but instead of cursing Israel, the Lord constrained him to bless them altogether.

Q. What memorable predictions did the prophet utter concerning the Israelites?

A. He foretold their isolated condition,‡ and the subjugation of their enemies.

Q. What calamity did he bring upon Israel?

A. By his counsel, the Israelites were seduced to associate with the daughters of Moab and Midian, and

* Deut. iii. 1—13. † Numb. xxii—xxiv. Jude 11. 2 Peter ii. 15, 16.

‡ Numb. xxiii. 9. That "the people should dwell alone, and should not be reckoned among the nations:" was a circumstance, of all others, the most improbable. Where is the nation, scattered as the Jews have been, that is yet a distinct people? In their singular situation among all nations at the present time, we see displayed, in the most striking manner, the providence of God, and the truth of prophecy.

eventually to sacrifice to their gods: wherefore the Lord smote them with a plague that carried off twenty-three thousand persons;* and the judges were commanded to slay every man who had joined himself to Baalpeor.†

Q. By whom was an act of summary justice executed on this occasion?

A. By Phinehas, grandson of Aaron. Seeing Zimri, a prince of the Simeonites, bring Cozbi, a Midianitish princess into the camp of Israel, in the sight of Moses and all the congregation, who were weeping at the door of the tabernacle, he took a javelin, and went after them, and thrust them through. For this well-timed zeal, the Lord gave him the covenant of an everlasting priesthood.‡

Q. By what was the plague followed?

A. By a census of the male population, who were found to amount to six hundred and one thousand seven hundred and thirty, from twenty years' old and upward, able to go to war; besides twenty-three thousand Levites, upwards of one month old. "But among these there was not a man of them whom Moses and Aaron the priest numbered,"—in the wilderness of Sinai, save Caleb and Joshua.¶

* 1 Cor. x. 8. An additional thousand was probably slain by the Judges. Numb. xxv. 5, 9.

† This was an obscene deity, worshipped with impure rites.

‡ The prieshood, which continued a long time in the family of Phinehas, appears, from some cause not known, to have passed into the family of Ithamar, during the latter part of the epoch of the judges, for Eli belonged to this line. But on the exclusion of Abiathar, the line of Phinehas was restored in the person of Zadok. 1 Kings ii. 27, 35. 1 Chron. xxiv. 3, 6.

¶ Numb. xxvi. 2, 51, 62—65.

Q. Why are the transgressions of the Israelites recorded?

A. "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."*

Q. How were the Midianites punished?

A. The Israelites, by Divine command, warred against them; and, having subdued them, put five princes, and Baalam the prophet, and all the males, to the sword; burnt all their cities and goodly castles; took the women and children captive, and carried away all their cattle and goods.

Q. To whom did Moses give the land of the Amorites or Gilead?

A. To the tribes of Reuben and Gad, and the half tribe of Manasseh, because they had much cattle.†

Q. Did Moses make any provision to secure to posterity the knowledge of the Divine law?

A. Yes; by the following injunction: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."‡

Q. What happy result was expected from this?

A. That "the children which should be born, should

* Moses has not recorded all the sins of the Israelites, who seem to have transgressed continually. Lev. xvii. 7. Deut. xxxii. 17. Ezek. xx 4—25. Amos v. 26.

† Numb. xxxii. ‡ Deut. vi. 6, 7.

arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments."*

Q. What followed the reduction of Midian?†

A. Moses recapitulated the law; reminded the Israelites of God's dealings with them during their abode in the wilderness; caused them to renew the covenant;‡ warned them against apostacy by foretelling the awful judgments that would ensue, blessed the tribes,¶ and then
A. M. 2551. ascending Mount Pisgah, beheld from
B. C. 1453. thence the promised land; and there he died, "according to the word of the Lord."§

Q. What became of his body?

A. The Lord "buried him in a valley in the land of Moab;" but the Israelites were not permitted to know the place.

Q. How old was Moses?

A. "He was an hundred and twenty years old when

* Psalm lxxviii. 6. 7. † Numb. xxxi. 2.
‡ Deut. xxix. ¶ Deut. xxxiii.
§ Deut. xxxiv. A record of the posterity of this illustrious prophet occurs in 1 Chron. xxiii. 15—17.—xxiv. 20, 21.

An American poet has noticed the death of Moses in the following beautiful lines:—

From Pisgah's top his eye the prophet threw
O'er Jordan's wave, where Canaan met his view:
His sunny mantle, and his hoary locks,
Shone, like the robe of winter, on the rocks:
Where is the mantle? Melted into air.
Where is the prophet? God can tell thee where.

AIRS OF PALESTINE.

he died: his eye was not dim, nor his natural force abated." And the Israelites wept for him thirty days.*

Q. What was his character?

A. He was faithful to God, disinterested and zealous in promoting the welfare of Israel,—a man of great courage, and yet the meekest of all men on the face of the earth.†

Q. What books are attributed to him?

A. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.‡

Q. What memorable prediction did Moses utter concerning Christ?

A. He said, "The LORD thy God will raise up unto

* Moses is closely identified, in several particulars, with the Bacchus of pagan tradition. Bacchus is called Musas, because taken out of the Nile on which he had been exposed; was educated in Arabia, at Nisa,—by transposition Sina; fled from persecution to the borders of the Red Sea; conducted a vast multitude of men and women through Arabia to India, where he was commissioned by Jupiter to destroy a sinful nation; was followed by a dog, in Hebrew Caleb; by his thyrsis, a sort of magic wand, produced rivers of wine; and had horns, usually emblems of power, but here referred to the radiance or glory, with which, as a sort of divinity, he was invested.—See M. L'ABBE DE TRESSAN'S MYTHOLOGY.

† Numb. xii. 3.

‡ These are usually termed the Pentateuch, or *five books:* Genesis treats of the creation; Exodus, of the departure of Israel from Egypt; Leviticus, of certain ordinances relative to the Levitical priesthood; Numbers, of the numeration of the people; and Deuteronomy, of the recapitulation of the law: hence the origin of these names.

thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."*

CHAPTER. V.

From the Death of Moses to the Reign of Saul.†

A. M. 2552. *Q.* Who succeeded Moses?

B. C. 1452. *A.* Joshua, the minister of Moses, whom the Lord had appointed to conduct his people into the promised land.‡

Q. What was the first business he undertook?

A. He sent spies to Jericho, and prepared to attack it.

Q. Did the Reubenites, Gadites, and the Manassites fulfil the compact they had made with Moses?

A Yes; about forty thousand of them armed for war, passed over Jordan¶ to the plains of Jericho.

* Deut. xviii. 15—19. Acts iii. 22. 23. vii. 37. See Bp. Newton on the Prophecies, Dissertation vi. vii.

† During this epocha, profane history records B. C.

The reign of Minos in Crete 1406

The Argonautic expedition to Colchis 1263

The destruction of Troy by the Greeks 1184

‡ Numb. xxvii. 15—23.

¶ The Jordan, or river of Dan, is so called from Dan, a small city, near its source. It is famous in holy writ, where it is sometimes, like the Nile and the Euphrates, designated "the river." It rises in Lake Phiala, "near Cæsarea Philippi, at the foot of Antilibanus, whence it passes under ground, and, emerging to the light from a cave in the vicinity of Paneas, it flows due south through the centre of the country, intersecting the lake

Q. At what season did Israel pass over Jordan?

A. At the time of the harvest, when the river overfloweth all its banks.*

Q. What signal honour did God confer upon Joshua on this occasion?

A. As soon as the feet of the priests, who bore the ark of the Lord, touched the river's brink, the water was miraculously divided, and the whole host passed through on dry ground, as their fathers had passed through the Red Sea forty years before. This event filled the Canaanites with consternation.

Q. How did Joshua commemorate this?

A. By the erection of twelve stones in the midst of Jordan, in the place where the feet of the priests who bore the ark of the covenant stood; and by the erection of another monument in Gilgal, of twelve stones taken from the midst of the river.

Q. What important ceremony took place at this time?

A. The Israelites received the seal of the Abrahamic covenant;† and the place in commemoration of it was called Gilgal.

Merom and the sea of Galilee, [and it is said] without mingling with its waters; and it loses itself in the lake Asphaltites or Dead Sea, into which it rolls—with such rapidity as to prevent a strong, active, and expert swimmer from swimming across it. The course of the Jordan is about one hundred miles."—HORNE's Introduction, vol. iii.

* At the vernal equinox, when the barley harvest took place, the Jordan was swollen by the rains, and the melting of the snow upon Mount Lebanon. The summer follows the barley harvest here and in Egypt. Jer. viii. 20.—See HORNE.

† The knives used on this occasion were probably sharp stones or flints, like that spoken of, Exodus iv. 25.

Q. What display of Divine power had they in Gilgal?

A. They kept the passover at the appointed time, and having on the day following, eaten of the produce of the land, the manna with which they had been fed for forty years, forthwith ceased.

Q. Who appeared to Joshua near Jericho?

A. The Captain of the Lord's host.*

Q. How was Jericho taken?

A. The Israelites compassed the city in silence once every day for six days; but on the seventh day they compassed it seven times, accompanied by seven priests bearing trumpets.† At the seventh and last time, the priests giving a signal by a blast of the trumpet, all the people shouted, and immediately the wall fell down flat, and the Israelites rushed into the city, and put all the inhabitants, save Rahab and her friends, to the sword.

Q. Why was Rahab spared?

A. "By faith the harlot Rahab perished not with them that believed not, because she had received the spies with peace."

Q. Why has her history been so minutely detailed?

A. Because she is one in the line of the ancestry of the Messiah.

Q. What became of the city?

A. It was set on fire; and the spoil was devoted to

* Joshua v. 13—15.

† *Keren ha jobail*, not the *ram's horn*, but the jubilee horn or trumpet, according to Mr. Parkhurst, who is borne out by Exodus xix. 13. where the trump of God is termed *jobail*;—a name derived, according to some, from Jubal, the inventor of musical instruments, Gen. iv. 21. The jubilee had its name from being ushered in by the *jobelim* or trumpets, Lev xxv.9, 10.

the Lord.* And Joshua adjured the people, saying, "Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."†

Q. Who privately took of the spoil?

A. Achan: "therefore the children of Israel could not stand before their enemies," but were defeated in their attack upon Ai.

Q. How did Joshua act under this reverse?

A. He and the elders cried earnestly to the Lord, who hearing their prayer, made known to Joshua the crime that had been committed, and directed him to bring the Israelites before the Lord by their tribes, by their families, by their households, and, lastly, man by man.

Q. Upon whom did the lot fall?

A. Achan, of the tribe of Judah, was taken; and having confessed he had secreted a Babylonish garment, two hundred shekels of silver, and a wedge of gold, he was condemned to die.

Q. How was he put to death?

* Every thing thus devoted to the Lord, was submitted to a purification: if it could endure fire, it was passed through fire; if not, it was passed through water, Numb. xxxi. 23. To these modes of purification, the tribulations through which believers enter the kingdom are compared, Psalm lxvi. 10. 12 Isaiah xliii. 2. In these customs, probably long anterior to the establishment of the Israelitish polity, purgation by ordeal may have originated.

† See 1 Kings xvi. 34.

A. He, his family, and his cattle were stoned,* and afterwards burnt with fire.† A heap of stones was then raised over him;‡ and the place, in commemoration, was called the valley of Achor, or Trouble.§

* Unless the execution of the members of Achan's family was the result of a Divine command, (in which case the propriety of the measure admits not of a doubt) it must have been the result of popular indignation. To condemn a whole family of unoffending individuals for the crime of its chief, was certainly congenial to the barbarous manners of the Orientals. See Dan. vi. 24. Thus, also, all the family of Intaphernes were doomed to death by Darius Hystaspes, for the individual crime of that nobleman: and all the relatives of Hanno, the Carthaginian, were put to death by his countrymen, because he had conspired against the state. See ROLLIN's Anc. Hist. vol. ii. b. 2.—vol. iii. b. 6. But the Mosaic law prohibited this cruelty. Deut. xxiv. 16.

† Burning is a very ancient punishment. It was threatened to Tamar, in patriarchal days, Gen. xxxviii. 24; was inflicted on Achan; was in use among the Philistines, Judges xv. 6, the Babylonians, Dan. iii. 6.; and, according to Cæsar, among the Gauls. In modern times, it has been awarded by legislators to atrocious criminals; but Rome papal, emulous of Rome pagan, has, for ages, assigned this punishment to those martyrs for Jesus, who dare to protest against the errors of her spiritual hierarchy.

‡ Heaps of this kind were raised over the king of Ai, Joshua viii. 29. and over Absalom, 2 Sam. xviii. 17. They were reared as national monuments,—as marks of respect to illustrious warriors deceased, and, sometimes, by the hands of friendship. Hence originated the mounds, tumuli, barrows, and cairns, found in various parts of the world.

§ He is called Achan and Achor, Joshua vii. 18. 1 Chron. ii. 7.; and the latter name, signifying *trouble*, probably suggested to Joshua the expression, "Why hast thou *troubled* us? the LORD shall *trouble* thee this day." A similar allusion to a

Q. Did Joshua succeed in his next attack on Ai?

A. Yes; Ai was taken by stratagem, and was sacked and burnt.

Q. What important transaction followed the destruction of Ai?

A. Joshua having reared an altar upon Mount Ebal, offered sacrifices to the Lord. He then wrote a copy of the law on stone, in the presence of all Israel, including women, children, and the strangers conversant among them; and the congregation standing, one half over against Mount Gerizim, and the other half over against Mount Ebal, Joshua and the Levites rehearsed to them all the words of the law, and the blessings and curses by which it was enforced.*

Q. What people deceived Joshua into a treaty?

A. The Gibeonites, who were therefore condemned to be hewers of wood and drawers of water.

Q. What was the consequence of this alliance?

A. Adoni-zedec, king of Jerusalem, and four of his allies, came up against Gibeon, but were defeated by Joshua;† and in their flight, "the LORD cast down great hail-stones from heaven upon them."

Q. How did the Lord honour Joshua on this occasion?

name occurs in Micah i. 14.—"The houses of Achzib shall be Achzib (a lie) to the kings of Israel."

* Deut. xxvii. xxviii. Joshua viii. 30. 35.

† Hebron and Debir, which were captured after this battle, fell again into the hands of the Canaanites, and were again recaptured after the death of Joshua, Judges i. 10, 11, 12, 13.

A. At Joshua's command, the sun stood still upon Gibeon, and the moon in the valley of Ajalon, for "about a whole day."*

Q. What became of the five kings?

A. They hid themselves in a cave, but being discovered, were shut up there by the Israelites, and when the pursuit was over, were brought forth and slain.

Q. What followed this victory?

A. "Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded."§

Q. What was the cause of this severity?

A. The abominable practices of the people,‡ on which

* The pagan observation of this event is supposed to be recorded in Ovid's fable of Phaeton's catastrophe. These things were written in the book of Jasher, Joshua x. 13. which probably contained official records of state matters, or songs commemorative of the mighty deeds wrought in behalf of Israel; and hence, agreeable to a custom prevalent among the Hebrews, called Jasher, from the initial word of the introductory clause, as in Exodus xv. 1. Az jashir.—See HORNE's Introd. vol. iv. p. 36. and PARKHURST's Lexicon, under the word.

§ Josh. x. 40.

‡ The names of many Canaanitish cities divided by Joshua among the children of Israel, have particular reference to their idolatry. Thus there are Bamoth-baal, the high places of Baal; Beth-peor, the house or temple of Peor, an obscene deity, a sort of Priapus; Beth-shemesh, the house of the sun; Beth-hoglah, the house of revolving, where probably the

account the land is said to have "*vomited out her inhabitants.*"‡

Q. What measure did the remaining princes of Canaan adopt to withstand Joshua?

A. They formed a very powerful confederacy, and with a mighty army, supported by cavalry and chariots of war, encamped against Israel at the waters of Merom: but the Lord delivered them into the hands of Joshua, who utterly defeated them, and pursued them to Great Zidon, and to Misrephoth-maim.¶

A. M. 2558. *Q.* How long did the war last?

B. C. 1446. Seven years.‖

Q. Did Joshua get possession of all Canaan?

A. No: several nations were left to try Israel, viz. the Philistines, Sidonians, Hivites, Hittites, Amorites, Perizzites, and Jebusites.§

heavens were worshipped in orbicular dances, indicative of their motion; Beth-palet, the house of escape, doubtless a sanctuary; Beth-horon, the house of burning, which probably was the place where the Canaanites made their children pass through the fire to Moloch; Beth-marcaboth, the house of chariots, probably of the sun, such as Israel had in the days of Josiah; and many others. Josh. xiii. 17, 20. xv. 6, 10.—xvi. 3. xix. 5.

‡ Levit. xviii. 25. 27, 28.

¶ The burnings of the waters; probably hot springs.

‖ See Chronological Table, No. 2.

§ Judges ii. 21, 23. iii. 1—5. 2 Chron. viii. 7.

The whole of the Canaanitish nations, both in the interior, and by the sea, Joshua v. 1. were engaged in the war with Joshua. To avoid the unsparing rage of the conquerors, great numbers of them took shipping and sought an asylum in foreign

Q. To whom did Joshua apportion the conquered lands?

A. He apportioned the lands first conquered, to the tribes of Judah, Ephraim, and Manasseh; and afterwards caused the country to be surveyed, and divided by lot among the remaining seven tribes.‡

Q. What reservations were made?

A. The city of Hebron was reserved for Caleb; Timnath-serah for Joshua; and eight and forty cities for the Levites.‖

Q. Why were Hebron and Timnath-serah given to Caleb and Joshua?

A. As a reward for their fidelity in the discharge of their duty: these cities were given them by an express command.§

Q. Why did not the Levites receive a portion in common with their brethren?

lands. These are the colonies which the Phœnicians are said to have sent out about this period; and among them may be reckoned Cadmus and his followers, who carried the Phœnician letters into Greece.

It has been proved from ancient monuments yet extant, that the Carthaginians were a colony of Tyrians, who left their country about this time: and that the inhabitants of Leptis, in Africa, were a colony of Sidonians who abandoned the land of their nativity, on account of the calamities by which it was overwhelmed.—See STACKHOUSE's Hist. of the Bible. vol. iii. book 5.—and HORNE's Introduction. vol. iv. where several authorities are quoted on this subject.

‡ Josh. xviii.1.—xix. 48, 49.

‖ The cities of the Levites were scattered among the possessions of the twelve tribes.

§ Josh. xiv. 6—15. xix. 49—50.

A. Because ministering in holy things, "the Lord was their inheritance."*

Q. To what particular purpose were six of the cities of the Levites devoted?

A. They were made cities of refuge or sanctuaries, for the safety of individuals by whom murder was undesignedly committed.†

Q. Of what are the cities of refuge typical?

A. Of Christ, the refuge of perishing sinners.‡

Q. What became of the tabernacle?

A. By Divine appointment it was set up in Shiloh,¶ in the tribe of Ephraim.

Q. Did all Israel dwell on the west of Jordan?

A. No: the Reubenites, Gadites, and the half tribe of Manasseh, dwelt on the east side of that river, whither their troops returned with great spoil after the conclusion of the Canaanitish war. On passing the Jordan, they set up a large altar of witness.

Q. What was the consequence?

A. The other tribes deeming this an open avowal of idolatry, assembled an army in Shiloh against them; but first sent Phinehas and ten of the princes to remonstrate with them. The Gileadites, however, solemnly declaring that the altar was designed to be merely a memorial to posterity of their right to participate in the religious privileges of Israel, the congregation was fully satisfied, and disbanded the troops.

* Numb. xviii. 20.—24. Josh. xiii. 33.
† See Appendix K. ‡ Heb. vi. 18.
¶ Jer. vii. 12. Deut. xii. 5.—14.

Q. How did Joshua show his concern for the welfare of Israel?

A. Having assembled the people together, he reminded them of all that the Lord had done for them; warned them of the sad consequences of apostacy; and urged them to keep the commands of the Lord.

Q. What appeal did he make to them concerning the faithfulness of God?

A. He said, "Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Q. What proposition did he make to the people?

A. He said, "If it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood,* or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD to serve other gods."——"The LORD our God will we serve, and his voice will we obey."†

Q. How was this determination commemorated?

A. Joshua set up a large stone under an oak, that was by the sanctuary of the LORD, as a witness unto the people.

* The Euphrates. † Josh. xxiv. 15, 16, 24.

Q. At what age did Joshua* die?

A. At the age of one hundred and ten years: he was buried in Mount Ephraim.

Q. Where did the Israelites bury the bones of Joseph?†

A. In a parcel of ground which Jacob had purchased in Shechem.

Q. How long did the Israelites keep the commandments of God?

A. During the days of Caleb, and of the elders that survived Joshua.

Q. Did the Israelites prosecute their conquests in Palestine?

A. Yes: they captured many places, but did not succeed in expelling all the Canaanites.

Q. By whom was Jerusalem taken?

A. By the children of Judah. Adonibezek, the king, who had cut off the thumbs and great toes‡ of seventy princes, was himself requited in like manner, and died soon after.

Q. By whom was Kirjath-sephir captured?

A. By Othniel, whose valour Caleb rewarded by giving him his daughter to wife.

* Joshua is usually considered as the author of the book which bears his name, although some passages in it may have been added by Samuel, Ezra, or some other authorized scribe.

† From Acts vii. 15, 16. it has been inferred that the bones of the other patriarchs also were carried to Canaan.

‡ This mutilation totally incapacitated them for running swiftly,—a desirable accomplishment in an ancient warrior. 2 Sam. ii. 18. 1 Chron. xii. 8.

Q. Which tribe appears to have first apostatized?

A. The tribe of Dan,* who set up a graven image, which continued in the city of Dan until the captivity of the land.†

Q. What flagrant wickedness was committed, about the same time, in Gibeah of Benjamin?

A. The concubine of a Levite was treated with such brutal cruelty by some Benjamites, that she died.

Q. How did the Levite seek redress?

A. He divided the dead body into twelve parts, and sent them into all the coasts of Israel, with an account of the circumstance. In consequence of this, the whole nation, from Dan to Beersheba,‡ with one consent,

* The setting up of Micah's image in Dan, Judges xviii. 30. and the maltreatment of the Levite's concubine, happened in the days of the elders that overlived Joshua: for in those days "there was no king in Israel," xvii. 6. xviii. 1. xix. 1. the Danites had not yet obtained all their inheritance, xviii. 1. Phinehas, the son of Eleazar, who had been cotemporary with Moses, ministered before the ark of God, xx. 28. and by the elders the contumacious Benjamites were adjudged to punishment, xx. 2. xxi. 16.

† By *the captivity of the land* some understand the captivity under Tiglath-pileser, 2 Kings xv. 29. others, that under Shalmaneser, 2 Kings xvii. 6. or that under the Philistines, 1 Sam. iv. 10, 11. The last conjecture is probably correct, for some commentators, instead of *ha-aretz*, *the land*, read *ha-aron*, *the ark*, xviii. 30, which is agreeable to v. 31, where the continuation of Micah's image in the city of Dan, is limited to the time the ark remained in Shiloh, to which place it did not return after its capture by the Philistines.

‡ Dan and Beersheba were the oppsite extremities of the land.

assembled at Mizpeh, and having heard the story from the mouth of the Levite, they resolved not to separate until they had avenged the deed.

Q. What measures were adopted against the Benjamites?

A. As they refused to give up the delinquents, the Israelites summoned every man of their tribes, on pain of death, to join their camp; and took an oath not to give their daughters in marriage to the children of Benjamin, against whom they declared war.

Q. What was the amount of their respective armies?

A. The Israelites had four hundred thousand men, and the Benjamites only twenty-six thousand seven hundred; but of these seven hundred were left handed, and could sling stones at a hair's breadth, and not miss.

Q. What was the issue of the war?

A. In the first and second battles the Israelites were defeated with the loss of forty thousand men: but in the third conflict, the Lord gave the Benjamites into the hands of Israel, who slew of them twenty-five thousand one hundred men; and then, passing through their territory, they smote man and beast, and all that came to hand, and set their cities on fire. Six hundred Benjamites however escaped, and fled to the rock Rimmon in the wilderness, where they remained four months.

Q. Was this victory a cause of triumph to the tribes?

A. No: it was contrarywise a source of much lamentation; for they regretted the oath they had taken, fearing the extinction of the tribe. They therefore began to devise means to supply with wives the remnant that had escaped.

Q. What expedients were adopted?

A. They smote Jabesh Gilead, because the inhabitants did not join them in the war, and thus procured four hundred virgins, who were tendered to the Benjamites. Those who still lacked wives, by the recommendation of the elders, laid wait in the vineyards, near Shiloh, during the celebration of an annual festival, and carried off the young women as they came out in dances.*

Q. Did the Israelites succeed in obtaining possession of all the places allotted to them?

A. No: they disobeyed the Lord in making alliances with the Cananites,† and tolerating their abominable idolatry; wherefore he did not drive out the inhabitants before them.‡ Consequently, as was predicted by Moses,¶ they "were mingled among the heathen, and learned their works. Yea, they sacrificed their sons and their daughters unto devils,‖ and shed innocent blood,—

* Romulus, the founder of Rome, procured wives for his banditti in a similar way.

† Judges iii. 5.—7.

‡ The decree for their extirpation was revoked, Judg. ii. 3. and consequently the Israelites shared the land with the original possessors. iii. 5, 6. Araunah and Uriah were Canaanites, 2 Sam. xi. 3. xxiv. 18.

¶ Deut. xxxi. 16.

‖ The word *Shaidim*, here rendered *devils*, seems to refer to the prolific powers of Nature, personified and worshipped by the Canaanites. The Egyptian Isis, and the Grecian Diana, were of this class, as their symbols indicate.

Our translators have interpreted *Sheirim*, Levit. xvii. 7. in like manner. The word signifies *something horrible*, and probably refers to Mendes, or some such filthy deity of the

the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan."*

Q. How were they governed after the days of the elders?

A. By judges: but their authority did not always extend over the whole land, nor was their administration of justice always strict. In many parts of the country "every man did what was right in his own eyes."†

Q. What was the consequence of their apostacy?

A. "Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance, and he gave them into the hand of the heathen. Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity."

A. M. 2599. *Q.* By whom were they first punished?
B. C. 1405. *A.* By Cushan-rishathaim king of Mesopotamia, who subdued and oppressed them eight years.

Q. Did their affliction bring them to repentance?

A. Yes: they "remembered that God was their Rock, and the high God their Redeemer;" and when
A. M. 2607. they sought him, he raised them up a
B. C. 1397. deliverer in the person of Othniel, who defeated Cushan-rishathaim.

Egyptian superstition, to whom they sacrificed in private. To guard against this, it was decreed that every animal should be slaughtered at the sanctuary. Lev. xvii. 1.—9.

* Ps. cvi. 35.—38.

† The idolatrous practices perpetually resorted to by the Israelites, demonstrate in the strongest manner, either the imbecility or corruption of the government. Judg. ii. 16, 19.—xvii. 6.

Q. How long did they enjoy tranquillity?

A. "The land had rest forty years," when the Is-
A. M. 2647. raelites again relapsing into idolatry,
B. C. 1357. the Lord gave them into the hands of Eglon king of Moab, who, with the Amalekites and Amorites, oppressed them eighteen years.

A. M. 2665. *Q.* How were they delivered?

B. C. 1339. *A.* Having sought the Lord, he raised up a deliverer in the person of Ehud, a Benjamite, who slew Eglon in a private conference;‡ and, escaping to his own land, raised an army, and defeated the Moabites at the fords of Jordan.

Q. What was the result of this victory?

A. "The land had rest four-score years." During this period, Shamgar slew six hundred Philistines with an ox-goad: "and he also delivered Israel."¶

A. M. 2745. *Q.* How did this rest terminate?

B. C. 1259. *A.* The Israelites, forsaking the Lord, were given into the hands of Jabin, king of Canaan, who had nine hundred chariots of iron; and he oppressed them twenty years.

‡ The expression, "The Lord raised them up a deliverer," Judg. iii. 15. "does not necessarily imply that the act which Providence made subservient to the deliverance of the people, was morally right; for the orientals ascribe to the Deity even what is evil. I will, therefore, by no means justify the conduct of Ehud, in murdering the king of Moab, while, in token of their subjection, he presented him with a gift from the Israelites."—MICHAELIS's Comment. vol 1. Art. 54.

¶ Judg. iii. 31. v. 6. Shamgar's deliverance of Israel appears to have been, like Samson's, partial, and restricted to western Israel.—See Notes to Chron. Tab. No. 3.

A. M. 2765. *Q.* By whose instrumentality were they
B. C. 1239. delivered?

A. They cried to the Lord, and he delivered them by Deborah the prophetess, wife of Lapidoth, and Barak, who, with ten thousand men, defeated Sisera, Jabin's captain, on the plain of Megiddo.‖ This victory they celebrated in a triumphal song.

Q. What became of Sisera?

A. He was treacherously murdered by Jael, the wife of Heber the Kenite, the ally of Jabin.

Q. What tribes chiefly distinguished themselves in this battle?

A. Zebulon, Napthali, and Issachar.

Q. What was the state of things in Israel immediately previous?

‖ The city of Acco, the Ptolemais of the Greeks, and the Acre of modern times, which, with other maritime places, was left in the hands of the Canaanites, Judg. i. 31. is so decisive of the fate of Palestine, that whoever possesses it, may easily become master of the whole country. From this port, a vast and fertile plain extends all the way to the river Jordan, dividing Palestine into two halves. This is the Megiddo and Armageddon of holy writ; and is otherwise known as "the great plain," "the plain of Jezreel or Esdraelon," and "the Galilean plain." In this plain have been fought most of those battles which have consigned the country to new masters. Here Barak defeated Sisera; Judg. v. 19. Saul was defeated by the Philistines; 1 Sam. xxix. 1. 11. xxxi. 1.—6. and Josiah was slain by Necho; 2 Kings xxiii. 29, 30. It was precisely the same during the crusades, the chief scene of which was this vale, and the city of Acco itself.—See MICHAELIS's Comment. vol. 1. Art. xix. CLARKE's Travels vol. iv.

A. The Danites had already embarked; the tribe of Asher remained on the coast, and in creeks, apparently with design to escape to other lands; great fears were entertained by the patriotic band for the fidelity of the Reubenites, who, with the other Gileadites, kept aloof from the battle.

Q. What curse was pronounced on this occasion on the inhabitants of Meroz?

A. "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty."§

Q. How long did the land enjoy repose after this victory?

A. Forty years.

A. M. 2805. *Q.* What interrupted this peace?

B. C. 1199. *A.* The Israelites again relapsing into idolatry, the Lord gave them into the hands of the Midianites, who oppressed them seven years. In this period, the Israelites betook themselves to dens, caves, and strong holds, suffering greatly for want of food; their enemies, the Midianites and Amalekites, destroying, in the most wanton manner, all the increase of the earth.

A. M. 2812. *Q.* Whence did the Israelites look for
B. C. 1192. help?

A. Being impoverished by their enemies, they cried unto the Lord, who, after reminding them by one of his

§ Judg. v. 15.—18. 23.

prophets, of his goodness and their ingratitude, raised up a deliverer in the person of Gideon, son of Joash.

Q. How did the Lord call Gideon?

A. While he threshed wheat secretly for fear of the enemy, the angel of the LORD appeared to him under an oak, and bade him go and smite the Midianites. Gideon having asked a sign, was commanded to place some provisions he had brought, on the top of the rock, out of which fire arose and consumed them; and the angel departed out of his sight.

Q. How did this affect Gideon?

A. Perceiving it was an angel of the Lord, he said, "Alas, O Lord God! for because I have seen an angel of the LORD face to face. But the Lord said unto him, Fear not: thou shalt not die."*

Q. By what was the deliverance of Israel necessarily preceded?

A. By a reformation from idolatry: Gideon assisted by ten of his servants, threw down the altar of Baal by night, and cut down the grove; then, having raised an altar to the Lord, on the top of the rock whence the fire had issued, sacrificed one of his father's bullocks thereon, by Divine command.

Q. What was the consequence?

A. The people of the city having seen what was done, insisted that Gideon should die for his offence; but Joash, his father, contended that those who pleaded for Baal should be put to death; observing, that if Baal

* See note (*) p. 39. and compare it with Exod. xxxiii. 20.

were a god he could plead for himself: therefore he called Gideon—Jerubbaal.*

Q. What followed this?

A. The spirit of the Lord came upon Gideon, and he summoned the men of Manasseh, Asher, Zebulon, and Naphtali, to join his standard; but wishing further assurance that God by his hand would deliver Israel, he sought two tokens, which the Lord mercifully granted. On two successive nights he exposed a fleece in the floor: the first night, it was drenched with dew, while the surrounding earth remained dry; and on the second, it continued dry, though the dew† had fallen all around.

Q. How were the Israelites to be taught that God alone delivered them?

A. By the reduction of Gideon's army, which consisted at first of thirty-two thousand men. The fearful being commanded to return home, two and twenty thousand left the field:‡ the army being still two numerous,

* Judg. vi. 32. "And he called him that same day Jerubbaal, saying, Jareb bo ba-baal," *Let this Baal plead against him.*

† The dews in the holy land are very copious, and supply the want of rain. It was considered as a great blessing, Gen. xxvii. 28. Its abundance, and its fertilizing effects are noticed by the prophets, Deut. xxxii. 2.—xxxiii. 13. Psalm cxxxiii. 3. Hosea xiv. 5,

‡ There were several exemptions from military service among the Israelites, of which this was one. The others were—If a man had built a house, and had not dedicated it; if he had planted a vineyard or an olive yard, and had not eaten of the fruit; if he had betrothed a wife, and had not married her, Deut. xx. 2—8: if he had married a wife, he was exempt for one year from any state business, Deut. xxiv. 5.

the Lord commanded Gideon to conduct the remainder to the water, and to separate those who lapped, putting their hand to their mouth, from those who went on their knees to drink. Of the former, there were only three hundred; and the Lord appointed these to conduct the war against Midian.

Q. How was Gideon encouraged to trust in God?

A. Having gone down, by God's command, to the camp of the enemy, he heard a Midianite observe, as the interpretation of a dream, that God had delivered all their host into the hands of Gideon. On this he returned to his troop; and, having given to every man a trumpet, and a pitcher containing a lamp, led them, in the beginning of the middle watch,* against the host of Midian, which was encamped in Jezreel.

Q. How was the arm of the Lord displayed in the discomfiture of Midian?

A. In a very signal manner: Gideon's troop standing "every man in his place round about the camp," they "blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands, and cried, The sword of the LORD and of Gideon. And the Lord set every man's sword against his fellow, even throughout all the host;" and they fled before Gideon. Being intercepted, however, by the

* "The night was originally divided into three parts, or watches: the *first* or beginning of watches, Lam. ii. 19. the *middle watch*, Judg. vii. 19. and the *morning watch*, Exod. xiv. 24. It is probable that these watches varied in length according to the seasons of the year."—HORNE's Introduct. vol. iii.

Ephraimites, who, at Gideon's request, had seized the fords of Beth-barah and Jordan, "there fell a hundred and twenty thousand men* that drew sword," and two princes, Oreb and Zeeb.†

Q. What effect had this victory on the Ephraimites?

A. It excited their jealousy towards Gideon, "and they did chide with him sharply," because they were not summoned to the battle.

Q. Who refused him and his men assistance in their pursuit of the Midianites?

A. The men of Succoth and of Penuel.

Q. Did he overtake the fugitives?

A. Yes: and defeated them; and having taken the two kings prisoners, he slew them with his own hand,‡ and took away the ornaments¶ from their camels' necks

Q. How did he punish the men of Succoth on his return?

A. He crushed the princes and elders of the city under thorns and briars.

Q. How did he punish the men of Penuel?

A. He demolished the tower, and slew the men of the city.

Q. How did the Israelites show their gratitude to Gideon?

* This victory was long remembered as the "day of Midian." Psalm lxxxiii. 9, 11. Isa. ix. 4.

† Oreb signifies a *crow*, and Zeeb a *wolf*.

‡ He acted as the avenger of blood, Zebah and Zalmunna having slain his brethren, Judg. viii. 18—21.—See Appendix I.

¶ Hasharonim, *little moons*, supposed to refer to the worship of the lunar orb.

A. They offered to make him king; but he refused the dignity for himself and son, saying, "The Lord shall *reign* over you."

Q. What favour did he request of them?

A. That they would give him the ear-rings of gold* they had taken from the Ishmaelites: this being complied with, he made of them an ephod,† which became a snare to Israel.

A. M. 2847. B. C. 1157. *Q.* Who began to judge Israel at this period?

A. Eli, the high priest.

Q. How many children had Gideon?

A. Seventy sons.

Q. How long did the land rest after the defeat of Midian?

A. "The country was in quietness forty years in the days of Gideon."

Q. When did this rest terminate?

A. M. 2852. B. C. 1152. *A.* At the death of Gideon, when the Israelites again apostatized, and worshipped Baalim and Baal berith;‡ forgetting "the Lord their God, who had delivered them out of the hands of

*Judg. viii. 24—26. Ear-rings were worn both by men and women, Exod. xxxii. 2, 3, 24.

† The ephod was a kind of surtout coat. A description of the high priest's ephod, which was exceedingly splendid, is given Exod. xxviii. 4—35.

‡ This Canaanitish deity, *the lord of the covenant*, was probably invoked, like Vulcan the avenger, at the conclusion of treaties. For an account of the Baalim, see Judg. x. 6.

all their enemies on every side," and acting ungratefully to the house of Gideon.

Q. What was the consequence of this apostacy?

A. The Ammonites, laying claim to the lands on the east of Jordan,* attacked and subdued the Israëlites in that region, and oppressed them severely eighteen years.† Meanwhile Abimelech, one of the sons of Gideon, taking advantage of the prevailing anarchy, conspired against his brethren, and slew them all upon one stone, except Jotham, who escaped by concealment. He was then made king by the Shechemites, and reigned over part of the land for three years.

Q. How did Abimelech's reign terminate?

A. Quarrelling with the Shechemites,‡ he warred against them and defeated them; but approaching the gate of the tower of Thebez to set it on fire, a woman threw a piece of a milstone upon his head and brake his skull.¶

A. M. 2855. *Q.* Who succeeded him?
B. C. 1149. *A.* Tola.
A. M. 2870. *Q.* What occurred in the sixteenth year
B. C. 1134. of Tola's administration?

A. The Ammonites, who had already oppressed the Reubenites, Gadites, and Manassites, eighteen years,§ crossed the Jordan to attack Judah, Benjamin, and Ephraim.

* Judg. xi. 13. † x. 8. ‡ ix. 23, 24.

¶ Fancying it disgraceful to be slain by a woman, he requested his armour-bearer to thrust him through with his sword. § Judg. x. 8, 9.

Q. What did the Israelites do in this extremity?

A. They cried earnestly to God for help; put away their strange gods; and then, assembling an army, invited Jephthah to the command, with a promise that he should be head over all the inhabitants of Gilead.*

Q. Were the Israelites united on this occasion?

A. No: the Ephraimites, the most powerful tribe† in Israel, remained neutral.‡

Q. Did Jephthah accept the command?

A. Yes: he accepted the government of Gilead, and immediately sent a remonstrance to the king of Ammon, but in vain.¶

Q. What was the consequence?

A. The Spirit of the Lord coming upon Jephthah, he led his army against the Ammonites; vowing, that if the Lord delivered them into his hand, he would offer for a burnt offering, whatsoever came out of the door of his house to meet him.

Q. What was the result of the battle?

A. The Lord delivered the Ammonites into the hands

* Judg. x. 18. xi. 8.

† The Ephraimites being by far the most powerful of the tribes, in process of time gave their name to the other ten, —Psl. lxxviii. 67. Isa. ix. 9. 21. xi. 13. and several places in Hosea, and elsewhere. They were very warlike, and hence the expression, Psl. lxxviii. 9.

‡ Judg. xii. 2. 3.

¶ From this remonstrance it is evident that Israel, before the Ammonitish invasion, had possessed the lands eastward of Jordan three hundred years.—Judg. xi. 26.

of the Israelites, who routed them with great slaughter, and smote twenty of their cities.

A. M. 2870. *Q.* Did this victory complete the de-
B. C. 1134. liverance of Israel?

A. No: the Philistines subdued the south-western parts of Israel, and subjected the people to great privations and oppression,* for forty years.

* Judges x. 7, 8.—xiii. 1. Among the various attempts made to illustrate this most difficult epocha of sacred history, that which seems to do least violence to the record, is the scheme of Dr. Caverhill, in his *Exposition of the seventy weeks*, for which see Chron. Tab. No. 3. According to Sir John Marsham and Dr. Hales, the servitude under the Ammonites did not commence till after the reign and administrations of Abimelech, Tola, and Jair,—a period of forty-eight years, making with the administration of Gideon, eighty-eight years: whereas the *rest* following his victory is expressly limited to forty years, Judg. viii. 28. And unless that expression defines the period of *the rest*, it will not be an easy matter to know what it means, or why it is used. Sir John Marsham synchronizes the oppressions of the Ammonites and Philistines; but Dr. Hales, in his *Analysis of Scripture Chronology*, interposes between them the government of Jephthah, Ibzan, Elon, and Abdon,—a period of thirty-one years: whereas the sacred historian, Judges x. 6, 7, 8. having observed that the Lord sold the Israelites into the hands of the Philistines and Ammonites, takes care to make this distinction—that in that year, when this double servitude commenced *on the west of Jordan*, the Ammonites had already oppressed the Gileadites eighteen years; but now, intending to enlarge their conquests, they passed over Jordan to attack Judah, Benjamin, and Ephraim, v. 9. These observations will be corroborated by considering the position of the respective countries. Jephthah delivered his own country, eastern Israel, which was contiguous to Ammon,

Q. How was Jephthah received on his return home?

A. His daughter, an only child, with her companions, met him with timbrels and with dances; and when he saw her, he rent his clothes, and said, "Alas, my daughter! thou hast brought me very low:—for I have opened my mouth unto the LORD, and I cannot go back. And she said unto him, My father,—do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies.—Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows."

Q. Was this respite given?

and became head *over the Gileadites only*, Judg. x. 17, 18.—xi. 9—11. and was followed in *that* government by other judges; for the Gileadites seem to have preserved a distinct polity even in the days of Saul, 1 Chron. v. 9, 10, 18—22. The countries of Judah and Dan, were in the immediate vicinity of the Philistines, by whom they were subdued; and from Dan the Lord raised up a deliverer in the person of Samson, Judg. xiii. 2—25. The subject, however, is confessedly embarrassing; and, amid a variety of schemes devised to clear up difficulties, every one will, of course, chuse that which, to him, appears most agreeable to truth. Dr. A. Clarke, in the preface to the book of Judges in his Commentary, after giving the schemes of Archbishop Ussher, Sir John Marsham, and Dr. Hales, observes, "I have my doubts whether the author of this book ever designed to produce the subject in a strict chronological series. The book appears to have been composed of *historical memoranda*, having very little relation to each other, or among themselves."—See Notes to Chron. Tab. No. 3.

A. Yes: and "at the end of two months she returned unto her father, who did with her *according* to his vow."*

Q. How was this circumstance commemorated?

A. "The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."†

Q. Was Jephthah's victory a cause of gratulation to all Israel?

A. No: the Ephraimites, envying Jephthah the distinction he had obtained for himself and the Gileadites, attacked him with a strong army. This he defeated; and, having secured the fords of Jordan which they had to pass in their way home, slew of them forty-two thousand men.

A. M. 2875. *Q.* How long did Jephthah judge Gilead?
B. C. 1129. *A.* Six years.

Q. Who succeeded him?

A. Ibzan, of Bethlehem: he had thirty sons and thirty daughters.‡

Q. How long did Tola judge Israel?

A. Three and twenty years.

Q. Who succeeded him?

* See Appendix L. † See Appendix F.

‡ This is mentioned to the honour of Ibzan; a numerous family being considered, in ancient times, as a very signal blessing, Gen. xv. 5.—xvii. 20.—xxviii. 3.—xlviii. 16, 19, 20. Deut. i. 11. 1 Chron. xxv. 5.—xxvi. 5. Psalm cxxvii. 3—5. —cxxviii: and a failure of posterity, as a curse, Ruth i. 19—21. Psalm xxxvii. 28.

A. M. 2878. *A.* Jair: he had thirty sons, each of
B. C. 1126. whom had a city.*

Q. How long did Ibzan judge Israel?

A. M. 2883. *A.* Seven years: he was succeeded by
B. C. 1121. Elon, a Zebulonite.

Q. Did the Israelites submit patiently to the yoke of the Philistines?

A. No: they made several attempts to recover their liberty. On some of these occasions, Samson, a Danite, displayed unusual strength and courage.

Q. What was remarkable of his birth?

A. An angel of the LORD† appeared to his mother, and told her she should bear a son, who should *begin* to deliver Israel out of the hand of the Philistines.

Q. Relate some of his minor exploits.

A. He slew a lion;‡ killed thirty men of Ascalon;

* Probably they acted as magistrates in these cities. Judg. x. 4.

The Israelites were not allowed to multiply horses, Deut. xvii. 16. the lack of which was supplied by asses and mules, on which the judges, and even the kings, and their sons rode. Judg. v. 10. xii. 14. 2 Sam. xviii. 9. 1 Kings i. 33, 44. Zech. ix. 9.

† The Angel of the Covenant seems to be here spoken of. Compare Judg. xiii. 18—22. with Gen. xxxii. 29.

‡ The carcase of the lion furnished the subject of the riddle which Samson proposed at his wedding feast, to the young Philistines, Judges xiv. 5—19. Unwilling to lose thirty sheets and thirty changes of raiment which depended on its being expounded, and finding themselves unable to solve it, the Philistines threatened his wife with death, if she did not draw the secret from him, and make them acquainted with it. By these unfair means they arrived at the fact, and won the wager;

and sent three hundred foxes, with firebrands between the tails of every couple, among the standing corn of the Philistines.* This warlike people, finding he had done this because his wife had been given to another man, burnt her and her father with fire. This severity, however, irritated Samson still more; and to be avenged of them, "he smote them hip and thigh with a great slaughter: and he went down, and dwelt in the top of the rock Etam."

Q. Did the Philistines pursue him?

A. Yes: "they pitched in Judah, and spread themselves in Lehi." The men of Judah, therefore, remonstrated with Samson on the danger to which his presence exposed them: and he, being first assured that they themselves would not kill him, suffered them to bind him with new cords, and to lead him away to Lehi.

Q. Was he surrendered to his enemies?

A. No: while the Philistines shouted in triumph at seeing him bound, "the Spirit of the LORD came mightily

wherefore Samson, greatly enraged, "went down to Ascalon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle."

* By translating *shualim*, *sheaves*, as some critics have suggested, and which the word if slightly varied in the pointing signifies, a very different reading is obtained from Judg. xv. 4, 5. "And Samson went and *took* three hundred *sheaves*, and took firebrands, and turned ~~end to end~~, and put a firebrand in the midst between two *ends*. And when he had set the brands on fire, he *threw* them into the standing corn," &c. The word occurs twice in Ezek. xiii. where in v. 4, it is rendered *foxes*, and in v. 19, *handful*.

upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith."

Q. What other miracle did the Lord work that day for Samson?

A. Samson, being parched with thirst, called upon God, who caused a well of water to spring up in Lehi:* with this Sampson refreshed himself, and commemorated his deliverance by calling the well En-hakkore.

Q. What occurred to Samson at Gaza?

A. Having visited that city, the inhabitants closed the gates and laid wait for him. But he "arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put *them* upon his shoulders, and carried them up to the top of a hill that *is* before Hebron."

A. M. 2886. B. C. 1118. *Q.* What happened in the fortieth year of Eli's administration?

A. The Israelites rebelled against the Philistines, but were defeated with the loss of four thousand men. The elders, however, instead of humbling themselves for their sins, brought the ark of God from Shiloh into the

* Judg. xv. 19. "God clave an hollow place that was in Lehi, and there came water thereout." This sense is established by the last clause of the verse, which informs us that the well continued in Lehi long afterwards. The place was called Lehi, or the *Jaw*, from the instrument with which Samson here smote his enemies.

camp; on which the Israelites, who placed a superstitious confidence in it, "shouted with a great shout, so that the earth rang again." This circumstance threw the Philistines into great consternation.

Q. What was the consequence?

A. The Israelites, confident of victory, hazarded another battle with the Philistines; but were defeated with the loss of thirty thousand men, the priests Hophni and Phinehas were slain, and the ark of God was taken.

Q. What effect did this produce in Israel?

A. It produced great consternation: Eli, who sat on a high seat by the way side, trembling for the ark, no sooner heard of its capture, than he fell backwards and broke his neck; and the wife of Phinehas, overwhelmed with grief for the death of her husband, and her father-in-law, and the loss of the ark, died also, after giving birth to a son whom she called Ichabod, saying, "The glory is departed from Israel."

Q. Why did God thus visit the Israelites and Eli's house with judgment?

A. Because they provoked him to anger with their idolatry; wherefore he "greatly abhorred Israel, and delivered his strength into captivity, and his glory into the enemy's hand." He executed judgment also upon Eli's house because of the abominable crimes of Hophni and Phinehas, at which their father had connived.*

Q. Had Eli any warning of this judgment?

A. Yes: he was first warned by a prophet sent ex-

* 1 Sam. ii. 12.—17. 22.—25. 29. iii. 13. 14.

pressly for that purpose,—and afterwards by the child Samuel.*

Q. Who was Samuel?

A. The son of Elkanah and Hannah: being given to his mother in answer to prayer, he was hence called Samuel.

Q. What became of him?

A. When he was weaned, Hannah carried him to Eli in Shiloh, and dedicated him to the Lord, before whom he ministered in a linen ephod. And "his mother made him a little coat, and brought it to him from year to year, when she came up with her huband to offer the yearly sacrifice."†

Q. How was he called to the prophetic office?

A. "The Lord revealed himself to Samuel in Shiloh, by the word of the Lord."

Q. What became of the Ark?

A. It was carried in triumph‡ to Ashdod, and placed in the house of Dagon¶ their god. Next morning the image of the god was found prostrate, its face to the ground, and the head and palms of the hands broken

* Eli's line was ejected in the person of Abiathar, 1 Kings ii. 26, 27. according to the prediction of the man of God.—1 Sam. ii. 27.—36.

† See Appendix M.

‡ To carry captive the gods of a nation, by seizing their shrines, was a great triumph. The prophets sometimes allude to this, Isa. xlvi. 1, 2. Jere. xlviii. 7. Dan. xi. 8. It was Senacherib's boast that he had destroyed the gods of many countries, 2 Kings xviii. 34. xix. 18.

¶ Dagon, *a fish.*—no doubt because his image resembled one.

off. At the same time the Lord visited the people with a plague, and with emerods, and the land was marred with mice.

Q. What was the consequence?

A. It was carried to Gath; and thence, on account of a similar visitation, to Ekron; but the deadly plague which followed it thither, caused the people to demand its immediate removal. The lords of the Philistines therefore took counsel with the priests and diviners as to the best mode of sending it back to the land of Israel.

Q. How did they return it?

A. The ark, with a coffer containing five golden emerods, and five golden mice,* according to the number of the lords of the Philistines,† was put into a new cart; and two milch kine, whose calves were shut up at home, were yoked to it, and sent away without any guide.

Q. What object had the lords of the Philistines in view?

A. To know whether the God of Israel had afflicted them: because the diviners had said that if it went by the way of Bethshemesh, the God of Israel had done the evil; but if not, their calamity was a chance. The lords therefore followed the ark; and the kine took the direct road to Bethshemesh.

Q. Who received the ark?

* These were votive offerings. See Appendix N.

† The government of the Philistines, in its king and five lords, bears some resemblance to that of Sparta, which was conducted by a king and five Ephori.

A. The kine stood still with it in the fields of Joshua; and the Levites took down the ark and the coffer, and put them on the great stone of Abel; "and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord."

Q. Were the people rejoiced at its return?

A. Yes: the Bethshemites, then reaping their wheat, offered sacrifices that same day to the Lord. But many of them presuming to look into the ark, the Lord smote them with a great slaughter;* wherefore they requested the men of Kirjath-jearim to carry it away.

Q. Where was it then deposited?

A. The men of Kirjath-jearim carried it to the house of Abinadab, who sanctified Eleazar his son to keep it. And it abode there twenty-years.

A. M. 2892. *Q.* How long did Elon judge Israel?
B. C. 1112. *A.* Ten years: he was succeeded by Abdon.
A. M. 2899. *Q.* How long did Jair judge Israel?
B. C. 1105. *A.* Two and twenty years.
A. M. 2900. *Q.* How long did Abdon judge Israel?
B. C. 1104. *A.* Eight years.†

Q. What became of Samson?

A. Delilah, a light woman to whom he had attached himself, succeeded, after many ineffectual attempts, in betraying him for five thousand five hundred pieces of

* Some critics, to remove the difficulty in 1 Sam. vi. 19. "And he smote of the people seventy men, fifty thousand men," suppose that out of fifty thousand people, the Lord smote only seventy. † See Chron. Table, No. 3.

silver, to the lords of the Philistines. Having put out his eyes,* the Philistines carried him to Gaza, where they put him in fetters, and made him grind† in the prison. Overjoyed at the capture of this formidable adversary, they afterwards held a great feast to Dagon their god, at which the lords, and many thousands of the people attended, and Samson was brought forth to make sport for them.

Q. How did their festivity terminate?

A. Samson, indignant at the treatment he had received, requested the attendant who held his hand, to let him lean upon the pillars that supported the house, between which he had been placed. Then praying for strength to execute his meditated vengeance, he said, "Let me die with the Philistines:" and bowing himself with all his might,‡ the house fell upon the lords, and

* This is a common punishment in the east; see 1 Sam. xi. 2. Jer. lii. 11. In Abyssinia, according to Mr. BRUCE, they first pull out the eyes of a criminal, sometimes with a common forceps, and then turn him into the street, to be the prey of the wild beasts which prowl at night through the town.

† To set this brave man to discharge a woman's employment, was a great degradation.

‡ Samson was a Nazarite by birth, Judg. xiii. 5, and his strength seems to have depended, under providence, principally upon his hair, xvi. 17, 19. Having lost this, his strength went from him; but his hair grew again in the prison, and his strength again returned.

The laws relative to the Nazarite occur Numb. vi. 1—21. The dedication of hair v. 5. 18. was probably a very early practice, and hence its existence among the Egyptians, Hindoos, and Grecians.

upon all the people that were therein: and thus he slew more at his death than he had done in his lifetime.

Q. Did the Philistines deny him sepulchral rites?

A. No: they suffered his family to take away the body, which was buried in the sepulchre of Manoah, his father. He had judged Israel twenty years, "in the days of the Philistines."*

Q. What was the religious condition of the Israelites at this period?

A. They were still apostates from the worship of

* The servitude under the Philistines did not terminate until the second year of Saul's reign; and at that time part of the country was garrisoned by their armies, in which many of the Hebrews served, 1 Sam. xiii. 3, 5, 6. 7, 19—22. xiv. 21, 22. This servitude began about the eighteenth year of that under the Ammonites; see Judges x. 7, 8. after which all the direct history, the Ammonitish story excepted, relates to it. Judges xiii.—xvi. 1 Sam. iv.—vii. x. 5. xii. xiv. Therefore as Samson was born in the days of the servitude to the Philistines, and in that period terminated his administration of twenty years' continuance, dying a prisoner in their hands; his death will either follow or precede that of Eli, as the epocha of that high priest's administration may be fixed by chronologers.

The narrative concerning Samson closes the history contained in the book of Judges. Here it may be observed, that a striking coincidence is discernible between Joshua and Hercules, who both warred with giants, and were assisted against their enemies by tremendous hailstones; between Shamgar, who slew six hundred Philistines with an ox goad, and Lycurgus king of Thrace, who defeated the forces of Bacchus with the same weapon; between Samson and Hercules, in many particulars; between Samson and Nisus king of Megara, the fate of whose kingdom depended upon his hair; and between Jephthah's daughter, who was sacrificed by her father, and Iphigenia, who is said to have suffered a like unhappy fate. See STACKHOUSE's Hist. of Bib. vol. iii. book v.

God: but at length Samuel prevailed upon them, by his exhortations, to put away Baal and Ashtaroth, and to turn to the Lord.

Q. What followed this reformation?

A. The people were assembled by Samuel in Mizpeh, where they fasted and bewailed their sins. Meanwhile the Philistines, anticipating a revolt, sent an army to disperse them. In this emergency Samuel offered sacrifice and cried to the Lord, and the Lord thundered against the Philistines, who were smitten before Israel. To commemorate the victory, Samuel set up a stone between Mizpeh and Shen, and called it Ebenezer, saying, Hitherto hath the Lord helped us.

Q. How did Samuel provide for the administration of justice?

A. He went annually to Bethel, Gilgal, and Mizpeh, and then returned to Ramah, where he dwelt. There also he judged Israel, and built an altar unto the Lord.

Q. Had he any assistance?

A. Yes: in his old age he made his sons, Joel and Abiah, judges over Israel. Nevertheless they "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment."

Q. What was the result?

A. The elders requested they might have a king, like the surrounding nations.* Persisting in the choice,

* The Ammonitish war made them desirous of a prince who might lead them to battle. This was another reason why they desired a king, 1 Sam. xii. 12. and was quite consonant to their usual forgetfulness of their Great Deliverer.

notwithstanding Samuel's remonstrance, he, by God's command, acceded to their wishes, and chose Saul the son of Kish, a Benjamite, to be their king.

Q. How did Samuel meet with Saul?

A. Saul having travelled a long way in a vain search after his father's asses which were lost, was advised by his servant to consult the seer, into whose neighbourhood they had come. Saul therefore went to the city where the man of God dwelt; and as he drew nigh to Samuel in the gate, the Lord said unto the prophet, "Behold the man whom I spoke to thee of! this same shall reign over my people."

Q. What respect did the prophet pay to Saul?

A. He took him up with him to the high place,* and after the sacrifice was over, took him and his servant home with him, and made them sit in the chief place among the guests who were invited that day to eat with him.

Q. How did Samuel appoint him king over Israel?

A. As Saul and his servant left the city next morning, Samuel accompanied them; and, having sent the servant forward, Samuel anointed him king over Israel, and foretold him of several circumstances that should befal him that day.†

* See Appendix O.

† The ix. chap. of 1 Sam. contains several notices of oriental manners—the custom of consulting the seer, v. 6.—the presentation of gifts, v. 7.—the employment of women in drawing water, v. 11.—the custom of blessing the sacrifice before eating of it, v. 13.—shewing respect by sending great portions, v. 23, 24.—and the custom of walking on the top of the house, v. 25.

Q. Describe the person of Saul.

A. "He was a choice and goodly youth," and "from his shoulders upwards was taller than any of the people."

CHAPTER VI.

*From the reign of Saul to the Separation of the Ten Tribes.**

Q. Where was Saul publicly acknowledged king?

A. M. 2908. *A.* In a general assembly of the people
B. C. 1096. convened at Mizpeh by Samuel. Being chosen by lot, Samuel said unto the people, "Behold him whom the Lord hath chosen,—for there is none like him among all the people. And all the people shouted and said, Long live the king."†

Q. What compact did Samuel make on this occasion?

A. Samuel recorded the manner of the kingdom in a book,‡ and laid it up before the Lord: he then dismissed the assembly.

* During this epocha of sacred history, royalty was abolished at Athens; and Medon, son of Codrus the last king, was appointed the first archon, A. M. 2934. B. C. 1070.

† *Yechi-ha-maleeh*, not *God save the king*, but precisely the the French *vive le roi*, equivalent to *long live the king*.

The malecontents spoken of, 1 Sam. x. 27. were probably men of rank, who envied the dignity conferred upon Saul.

‡ Moses had enacted some laws for the guidance of the monarch, Deut. xvii. 14.—20. And Samuel probably made such additions and alterations as a lapse of almost four hun-

Q. By what public act did Saul first distinguish himself?

A. By heading the people against the Ammonites. Nahash king of Ammon, having laid siege to Jabesh-Gilead, refused to treat with the inhabitants but on condition that he might thrust out all their right eyes:* they therefore solicited a respite of seven days, promising to surrender if not relieved in that time. When Saul heard of this, the Spirit of the Lord came upon him, and he assembled a large army, with which falling suddenly upon the Ammonites, he completely defeated them.

Q. What was the consequence of this victory?

A. Samuel, then in the camp, taking advantage of the favourable disposition which the people, in consequence of this victory, entertained towards Saul, took him to Gilgal, and again confirmed the kingdom to him: "and there Saul and all the men of Israel rejoiced greatly."

Q. In what respect did the new monarch manifest a truly noble spirit?

A. The people, flushed with victory, proposed to put to death some individuals who opposed Saul's election to the throne; but he said, "There shall not a man be

dred years had rendered necessary. Professor MICHAELIS in his Commentary on the Laws of Moses, vol. 1, Art. 55, proves clearly that the Israelitish monarchy, though having, like other Asiatic kingdoms, a despotic tendency, was in many respects, a limited government.

* This was to incapacitate them for war.

put to death this day: for to day the LORD hath wrought salvation in Israel."

Q. By what was the renewal of the kingdom at Gilgal followed?

A. "Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you: and I am old and grey headed; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day. Behold, here I *am*: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe to blind mine eyes therewith? and I will restore it you."*

Q. How did the people reply?

A. They said, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand."

Q. What advice did he give the king and his subjects?

A. He reasoned with them before the LORD of all the righteous acts of the LORD, which he had done to them, and to their fathers; pointed at their iniquity in demanding a king; and admonished them to serve the Lord and to obey his voice.

Q. How did the Lord confirm the words of the prophet?

* See 1 Sam. xii. 1.—18.

A. "Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel."*

Q. By what was the second year of Saul's reign distinguished?

A. M. 2909. B. C. 1095. *A.* Jonathan, Saul's son, having smitten a garrison of the Philistines, they invaded Israel with so powerful an army that many of the Hebrews in great alarm fled beyond the Jordan, and others hid themselves in caves, in thickets, in rocks, and in pits, to avoid the enemy.†

Q. Where was the king?

A. He waited in Gilgal with six hundred men, for Samuel; but the prophet not appearing on the appointed time, Saul offered the burnt offering, for which offence the Lord rejected him from being king.‡

Q. Were Saul's troops armed for the war?

* In wheat harvest, at the end of June or the beginning of July, rain is unknown in Judea; the rainy seasons, known as "the former and the latter rain," occurring in spring and autumn. The rain therefore which followed Samuel's prayer was calculated to astonish the congregation.

† 1 Sam. xiii. 5.—7. The enumeration of the war-chariots, *thirty thousand*, appears to be greatly exaggerated, owing to a mistake of some transcriber. MICHAELIS in his criticism on this passage, proposes to leave out *aleph*, *thousand*, and thus reduces the number to *thirty*; but Dr. A. CLARKE believes *three thousand* to be the correct reading. Qy. Has not a transposition of the words caused the difficulty—*a thousand and thirty* being only *one hundred and thirty* more than Jabin king of Canaan had formerly brought to the field?

‡ See Numb. xviii. 1.—7. Heb. v. 4.

A. No: the people had been disarmed, and the smiths removed out of the land:* and in his little band of six hundred men, he and Jonathan were the only persons possessed of sword or spear.

Q. How did the Lord save Israel on this occasion?

A. Jonathan and his armour-bearer, trusting that the Lord would work deliverance for them, fell upon the garrison of the Philistines in Michmash: and the garrison and the spoilers were seized with trembling, the earth quaked, and every man turned his sword against his fellow. Meanwhile Saul and his people coming to the battle, were joined by the Hebrews serving in the enemy's army, and the Philistines were defeated with great slaughter.

Q. What circumstance impeded the pursuit?

A. The weariness of the people, who, fearing a curse denounced by Saul on those who ate food before the evening, were exhausted for want of refreshment. Jonathan however, ignorant of the prohibition, tasted of some honey which he found in a wood.

Q. What occurred in the evening?

A. "The people flew upon the spoil, and took sheep and oxen, and calves, and slew them on the ground: and did eat them with the blood," contrary to the law.† But when Saul heard of it, he ordered every man to

* They had been formerly disarmed by Jabin, Judg. v. 8. and were treated in the same manner by Nebuchadnezzar, 2 Kings xxiv. 14. 16.

† Deut. xii. 16. 23.—25.

bring his ox and sheep to a large stone, and there to slay them and pour out the blood.

Q. What did Saul propose after the people had refreshed themselves?

A. To pursue after the Philistines. For this purpose he asked counsel of God, but the Lord answered him not: therefore Saul, aware of some transgression, had recourse to the lot; and Jonathan being taken was condemned to die for having tasted the honey; but the people rescued him.

Q. What was the result of the victory gained over the Philistines?

A. Saul was enabled to take the field against his enemies on every side, "and whithersoever he turned himself, he vexed them:" nevertheless he had war with the Philistines all his days.

Q. Of what persons did Saul's family consist?

A. Of his wife Ahinoam, daughter of Ahimaaz; four sons—Jonathan, Ishui, Mechi-shua, and Ishbosheth; and two daughters—Merab the first-born, and Michal.

Q. Who was captain of the host?

A. Abner, son of Ner, Saul's uncle.

Q. What charge was given to Saul concerning the Amalekites?

A. He was commanded to execute the sentence of extirpation passed upon them four hundred years before:—to "slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Q. Did he obey this command?

A. Not fully: having warned the Kenites to remove

from among the Amalekites, he smote the latter from Havilah to Shur, that is over against Egypt, "and utterly destroyed all the people* with the edge of the sword:" but he spared Agag the king, and suffered the people to reserve the best of the cattle for sacrifice.

Q. To what circumstance did the Kenites owe their deliverance?

A. To the kindness shown by their ancestors to the children of Israel when they came out of Egypt.†

Q. What was the consequence of Saul's disobedience?

A. Because he rejected the word of the Lord, in not executing fully the sentence against Amalek, the Lord rejected him from being king. Samuel, who deeply lamented this circumstance, reproved him for his sin, assuring him that "to obey *is* better than sacrifice, *and* to hearken than the fat of rams."

Q. What became of Agag?

A. Samuel hewed him in pieces before the Lord. After this the prophet went to Ramah, and "came no more to see Saul until the day of his death;" nevertheless he mourned for him.

Q. Whom did the Lord appoint to succeed Saul?

A. He sent Samuel to Bethlehem, to anoint David,‡ the youngest son of Jesse, to be king over Israel instead

* All that tribe, or all the Amalekites of that district, or, more probably, all that they were able to take. They are noticed again in the sequel of the history.

† A very impressive comment on Numb. xxiv. 9.

‡ For David's lineage see Appendix P.

of Saul. "And the Spirit of the LORD came upon David from that day forward."

Q. Who was Jesse?

A. He was son of Obed, and grandson of Boaz and Ruth?

Q. Who were Boaz and Ruth?

A. Boaz was a wealthy Bethlehemite of the tribe of Judah: and Ruth his wife, was a Moabitess, widow of Mahlon, son of Elimelech.

Q. Who was Elimelech?

A. A man of Bethlehem Judah, who retired with Naomi his wife, and Chilion and Mahlon his sons, into Moab, to avoid the effects of a famine which afflicted Israel.

Q. What befel them in Moab?

A. Elimelech died there: after his death, his sons married Orpah and Ruth, two women of Moab; but after residing there ten years, they died childless.

Q. What became of Naomi?

A. Hearing "that the Lord had visited his people in giving them bread," she went forth with her daughters-in-law to return to Judah. Anxiously solicitous for their personal comfort, she earnestly requested them to return home: Orpah at length consented, but Ruth said to her, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee

and me." "So they two went until they came to Bethlehem."

Q. Was she recognised by the people of the town?

A. Yes: "all the city was moved about them, and they said, *Is* this Naomi? and she said unto them, call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi?"

Q. What became of Ruth?

A. She lived for a time with Naomi; but ultimately became the wife of Boaz, "a mighty man of wealth, of the family of Elimelech," to whom she bare Obed.

Q. Was the birth of Obed a cause of congratulation to Naomi?

A. Yes: "the women said to Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be to thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it."

Q. Why is the history of David's ancestry particularized in Scripture?

A. Because they were the progenitors of the Messiah.

Q. How many children had Jesse, besides David?

A. Eight: six sons—Eliab, Abinadab, Shamma, Nathaneel, Raddai, and Ozem; and two daughters—Zeruiah, and Abigail.

Q. What circumstance brought David into public notice?

A. The Philistines had invaded Israel with a powerful army, and brought with them Goliath, a man of gigantic stature,* who challenged the Israelites to determine the war by single combat. Saul and the men of Israel were utterly dismayed at this circumstance, when David, then in the camp, engaged to fight him; declaring to the king his confidence that God who had in time past delivered him from the paw of a lion, and from the paw of a bear, would also deliver him out of the hand of this Philistine. Unable, however, to sustain the king's armour in which he had been arrayed, he put it off, and went against Goliath with no other weapons than his shepherd's staff, a sling,† and five stones.

Q. How did the Philistine receive him?

* His height "six cubits and a span," 1 Sam. xvii. 4. estimated at eighteen inches the cubit, and nine inches the span, must have been nine feet nine inches.

The ordinary weight of a complete suit of armour was sixty pounds; but Goliath's armour, 1 Sam. xvii. 5. 7. is supposed to have weighed not less than two hundred and seventy-two pounds thirteen ounces.—See Dr. A. CLARKE's Comment.

† The sling, a simple but very powerful engine, consists of a small strap of leather, or other material, and two strings. One of these is secured to the hand, and the other is parted with at the projecting of the stone. The Benjamites were skilled in the use of this weapon, Judg. xx. 16. 1 Chron. xii. 2. equalling, if not excelling, the inhabitants of the Balearic isles, in this exercise. M. ROLLIN in his Anc. Hist. book ii. part 2. has given a minute description of these slingers.

A. He disdained him, and cursed him by his gods: but David, trusting in the Lord God of Israel, advanced boldly towards him, and slung a stone at him with such violence, that it sunk into his forehead, and he fell with his face to the earth. Then David ran and stood upon him, and cut off his head with his own sword.

Q. What was the consequence?

A. "When the Philistines saw their champion was dead, they fled," and were pursued by the Israelites to the gates of Ekron.

Q. How were Saul and his army received on their return home?

A. The women came out of all the cities of Israel to welcome them, with songs, music, and dancing, saying one to another "Saul hath slain his thousands, and David his ten thousands;" which thing greatly displeased Saul, and he "eyed David from that day and forward."

Q. How did he reward David?

A. "Saul set him over the men of war;" "and David behaved himself wisely in all his ways; for the LORD was with him;" wherefore Saul "was afraid of him."

Q. What was the consequence of Saul's jealousy?

A. Desirous of compassing David's death he sent him against the Philistines, promising him Merab his elder daughter to wife, as the reward of his valour; but when she "should have been given to David, she was given unto Adriel the Meholathite." Still eager, however, to accomplish his purpose, he offered him Michal, his younger daughter, on the express condition that he

should slay two hundred Philistines; but David fulfilled the condition and married Michal. Nevertheless "Saul became David's enemy continually,"* and at length commanded Jonathan his son, and all his servants to kill him.

Q. How did David escape?

A. Jonathan who "loved David as his own soul," acquainted him with Saul's design, and advised him to conceal himself until his father was reconciled to him: this took place soon after by Jonathan's interposition.

Q. What particular service did David occasionally render to Saul?

A. The monarch being sometimes troubled with "an evil spirit from the Lord,"† David, who was "a cunning player on the harp," refreshed him by the power of music, "and the evil spirit departed from him."‡

Q. To what did this friendly office expose David?

A. To the malignity of Saul, who thrice endeavoured to smite him with a javelin. After the last attempt David fled from Saul, and took refuge in his own house: thither he was followed by Saul's messengers, but Michal let him down through a window, and he escaped.

Q. Did Saul pursue him?

A. Yes: he hunted him from place to place, "as when one doth hunt a partridge in the mountains."§

* 1 Sam. xviii. 5—9, 14, 15, 17—27. xix. 1, 2.

† Probably some mental disease.

‡ xvi. 14—23. xviii. 10. xix. 9, 10.

§ xxvi. 20. This expression alludes to a practice yet common among the Arabs.—See Dr. A. CLARKE's Comment.

Q. Whither did David go?

A. He first went to Ramah, and showed Samuel all that Saul had done: and Saul sent messengers thither three several times to take him; but "when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied." Therefore Saul went thither himself; and the Spirit of God came upon him likewise, and he prophesied.*

Q. Did David remain with Samuel?

A. No: he left Naioth in Ramah, and, after taking an affectionate leave of his beloved Jonathan, went to Nob the city of the priests, where Ahimelech gave him shew-bread to eat, and girt him with the sword of Goliath: from thence he fled to Gath, where he feigned madness, to avoid the vengeance of the Philistines: and leaving Gath, he "escaped to the cave Adullam." There he was joined by his father's family, and four hundred malecontents, over whom he became captain.

Q. How did David show his filial piety at this time?

A. Anxious for the safety of his parents, he committed them to the care of the king of Moab: and then, by the advice of Gad the prophet, returned to the land of Judah, and came into the forest of Hareth.

* *Prophesying* not only signifies *predicting*, but *teaching*, and *worship by prayer*. Gen. xx. 7. 1 Kings xviii. 29. 1 Cor. xiv. 22, 24, 25, 29—32.

In 1 Sam. xix. 24. it is said he "lay down naked;" by which critics understand that he lay down without his upper garments, or without his royal robes.

Q. Of what sanguinary act was Saul guilty about this time?

A. Being informed by Doeg, the Edomite, of Ahimelech's kindness to David, he summoned all the priests in Nob before him, and commanded his servants to slay them: this, however, they refused to do; wherefore Doeg fell upon them, and slew eighty-five priests that wore a linen ephod. Saul then smote Nob with the edge of the sword, and slew both men and women, children and sucklings, and also the cattle; but Abiathar, one of the sons of Ahimelech, escaped with an ephod in his hand,* and fled to David.

Q. What induced David to leave the forest of Hareth?

A. He was told that the Philistines fought against Keilah and robbed the threshing floors: therefore, having first inquired of the Lord, he went against them, and defeated them with great slaughter.

Q. How was Saul now occupied?

A. In practising mischief secretly against David, whom he pursued to Keilah.

Q. What became of David?

A. He fled to the wilderness of Ziph, where Jonathan had an interview with him; after this he went to the wilderness of Maon; thence to the strong-holds at Engedi, where he remained until after the death of Samuel.†

Q. What happened in Engedi?

A. Saul pursued David thither; but entering into a

* See the high priest's ephod described, Exod. xxxix. 1.—26.
† When this happened it is impossible to ascertain.

cave the skirt of his robe was privily cut off by David, who, with his men, lay there concealed. When Saul withdrew, David went out after him, and showing him the skirt he had cut off, assured him that he had no design against his life. Saul being thus convinced, acknowledged David's innocence, made a covenant* with him, and returned home.

Q. Whither did David go on leaving Engedi?

A. To the wilderness of Paran. Being insulted while there by Nabal, a wealthy shepherd, whose flocks he had formerly protected, and of whom he had now solicited a little refreshment for his people, he resolved to avenge the injury upon the whole family. But Abigail, Nabal's wife, dreading David's resentment, hastened to meet him with a present, and by her remonstrances diverted him from his purpose. As for Nabal, the LORD smote him, and he died about ten days after.

Q. What became of Abigail?

A. David married her, and Ahinoam of Jezreel also; for "Saul had given Michal,—David's wife, to Phalti, son of Laish."

Q. Where did David's last meeting with Saul take place?

A. In the wilderness of Ziph, whither Saul had pursued him. On this occasion David and Abishai entered

* The custom adopted in some parts of the East, by princes newly raised to the throne, of exterminating all the members of the preceding dynasty, of which holy writ furnishes numerous instances, made Saul, who was aware that David would succeed him, 1 Sam. xxiv. 20—22. justly alarmed for the safety of his posterity; and therefore he made a covenant with him.

Saul's camp by night, and carried away his spear, and the cruise of water from his bolster;* and ascending a neighbouring hill, David called aloud to Abner, and showed him what they had done. He then expostulated with Saul, who, convinced of his innocence, promised to do him no more harm. But David, fully aware of Saul's treachery, fled to Achish king of Gath, with his family and all his troop: and Saul sought for him no more.

Q. How long did he dwell among the Philistines?

A. He dwelt one year and four months at Ziklag, a town given him by Achish.

Q. What expedition did he undertake while there?

A. He attacked the Geshurites, the Gezerites, and the Amalekites, and left none alive to carry the tidings to Gath. But when Achish inquired of his warfare, he told him he had fought against the south of Judah, the south of the Jerahmeelites, and the south of the Kenites.†

A. M. 2947. *Q.* What mark of confidence did Achish
B. C. 1057. give to David?

A. He made him captain of his life-guard, and took him with him to fight against Saul: but before they

* David's firm reliance on God is admirably pourtrayed in his reply to Abishai who urged him, on this occasion, to slay Saul. 1 Sam. xxvi. 10. 11.

† The sacred writers relate with scrupulous fidelity, the faults of many of the Old Testament worthies. David's breach of truth towards Abimelech, 1 Sam. xxi. 2. and towards Achish, xxvii. 10.—12. are related without any extenuation; and are designed to warn him that standeth to take heed lest he fall.

arrived at Jezreel,* the princes of the Philistines, distrusting David, insisted on his return.†

Q. What occurred during his absence from Ziklag?

A. When David, and the six hundred men that were with him, returned to Ziklag on the third day, they found it burned to the ground, and entirely depopulated: "and David was greatly distressed, for the people spake of stoning him," but he "encouraged himself in the LORD his God." And he "enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*."

Q. Did he succeed?

A. Yes: he went after them with his whole troop; but two hundred of them, becoming faint, were left behind at the brook Besor: he continued the pursuit however with the remainder; and, conducted by an Egyptian slave whom the Amalekites had left behind, came up with them as they were revelling in the midst of their spoil. He immediately fell upon them, and, except four hundred young men who rode upon camels and fled, put them all to the sword, recovered all that they had carried away, and much spoil.

Q. How was the spoil divided?

A. A portion being first set aside for himself, David divided the remainder among his men, including those who remained behind at the brook Besor. Of this spoil

* See note (‖) page 129.

† On his way back he was joined by some warriors out of Manasseh, 1 Chron. xii. 19—21.

he sent presents to his numerous friends in Israel and Judah.

Q. How was Saul occupied in the mean while?

A. He had gone with his army to Jezreel to meet the Philistines; but when he saw their host, "he was afraid, and his heart greatly trembled." And when he "enquired of the LORD, the LORD answered him not,* neither by dreams, nor by Urim,† nor by prophets." In despair therefore, he had recourse to a woman that had a familiar spirit, and desired her to bring up Samuel, having first sworn that no punishment should happen to her for this thing.‡

Q. What was the consequence?

A. "When the woman saw Samuel, she cried with a loud voice:" and Saul perceiving that it was Samuel, bowed himself with his face to the ground. "And Samuel said to Saul, Why hast thou disquieted me, to bring me up? and Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither

* He had not been in the habit of enquiring at the ark, 1 Chron. xiii. 3. and hence his punishment, x. 13, 14.

† "The *Urim and Thummim*, which was on the high priest's breast-plate, Exod. xxviii. 30. was a standing oracle, to be consulted on all great occasions, Numb. xxvii. 21. 1 Sam. xxiii. 9. xxviii. 6. xxx. 7, Ezra ii. 63. and the answers were returned by a visible signification of the divine will."—HORNE's Introd. vol. iv.

‡ Saul's severity against wizards, and those that had familiar spirits, 1 Sam. xxviii. 3. 9. had given her just grounds of alarm.

by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do."

Q. What did Samuel reply?

A. Having first assured him that all this was the consequence of his disobedience in not executing the fierce wrath of the Lord against Amalek, he said, "Moreover the LORD will also deliver Israel with thee into the hands of the Philistines: and to morrow *shalt* thou and thy sons *be* with me."

Q. How was the monarch affected?

A. "Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night." At the earnest solicitations, however, of his two servants and the woman, he took some refreshment; after which he departed.

Q. What happened on the morrow?

A. The Israelites having joined battle with the Philistines were defeated with great slaughter: Jonathan, Abinadab, and Melchishúa, Saul's sons, were slain; and Saul, sore wounded of the archers, took his armour bearer's sword and fell upon it.* The Philistines finding their bodies among the slain, fastened them to the wall of Bethshan; but sent Saul's head and armour to be hung up as trophies in the temples of Dagon and Ashtaroth.†

* His armour bearer, who, according to tradition, was Doeg the Edomite, also slew himself.

† 1 Sam. xxxi. 10. 1 Chron. x. 9, 10.

Q. What was the consequence of this battle?

A. The Israelites forsook many of their cities, and the Philistines came and dwelt in them.

Q. What ultimately became of the bodies of Saul and his sons?

A. The men of Jabesh-Gilead, mindful of their obligations to Saul,* went by night and took them away from the wall of Bethshan; and, after burning them, buried the bones and ashes under an oak, and fasted seven days.† For this kindness they received the thanks of David.

Q. What tribes carried on a separate warfare in the days of Saul?

A. The Reubenites, Gadites, and the children of Manasseh.‡ Finding Gilead too small for their immense flocks, "they made war with the Hagarites, who

* See page 152. † Used abstinence and a low diet.

‡ Chron. v. 9, 10, 18—22. In maps, Gilead is usually placed within very narrow limits, and at a great distance from the Euphrates; because it was probably considered indiscreet to assign, to two tribes and a half, an inheritance far exceeding in extent the whole of Palestine. But it is forgotten that that inheritance fell among deserts, where only a few little spots that contained springs and rivulets lie scattered, like fertile islands, in the midst of barren sands; and that it was, moreover, in many places intersected by the wandering herds of the Arabs.—We must not, therefore, be guided implicitly by the maps: travellers seldom venture beyond Jordan; and rivers, mountains, and provinces are not delineated generally according to mensuration, "from real accounts, of which we have almost none, but marked at random on the empty space, according to the caprice of the designer." Mount Gilead,

fell by their hand: and they dwelt in their tents throughout all the east of Gilead," "unto the entering in of the wilderness from the river Euphrates."

Q. How were tidings of Saul's death conveyed to David?

A. By a young Amalekite, who, on the third day after David's return to Ziklag, brought him Saul's crown and bracelet, and gave him an account of the battle; pretending also that he had dispatched Saul at his own request. On hearing this, David and his men rent their clothes, and mourned and fasted until even; and the Amalekite was put to death for slaying the Lord's anointed. David afterwards bewailed the death of Saul and Jonathan, in a very beautiful and pathetic lamentation.

A. M. 2948. *Q.* What followed the death of Saul?

B. C. 1056. *A.* The Israelites flocked in great numbers to David: therefore, after seeking divine direction, he left Ziklag, and went to Hebron, whither the people assembled in great force to make him king.* He was at this time thirty years old.

properly so called, certainly lay far *without* the space usually included in maps of Palestine, and was at no great distance from the Euphrates; Jacob having traversed all the intervening country in eight or nine days with all his flocks and herds, with which he proceeded very slowly. Gen. xxxi. 22, 23. xxxiii. 13, 14.—See MICHAELIS's Comment. vol. i. Art. xxiii.

* It is evident from the vast numbers of armed men who assembled at Hebron, to meet David, 1 Chron. xii. 23.—37. that the Israelites were fully prepared for war. Therefore either disaffection to Saul, or dread of the military prowess of the Philistines, kept them from the field; or Saul injudiciously hazarded a battle with an unequal force.

Q. Did David succeed at once to the whole kingdom?

A. No: Abner, captain of the host, made Ishbosheth, Saul's only surviving son, then forty years old, king over Israel. Therefore David reigned only over Judah.

A. M. 2950. *Q.* Did these princes maintain peace
B. C. 1054. with each other?

A. No: after two years, a conference was held at the pool of Gibeon, between Abner and Joab, which ended in a sharp contest between their troops, and the death of Asahel, Joab's brother, who fell by the hand of Abner.

A. M. 2955. *Q.* How long did David reign in Hebron?
B. C. 1049. *A.* Seven years and six months.

Q. How many children were born to him there?

A. Six: Amnon the first-born, son of Ahinoam; Chileab, son of Abigail; Absalom, son of Maachah, daughter of the king of Geshur; Adonijah, son of Haggith; Shephatiah, son of Abital; and Ithream, son of Eglah.*

Q. By what event was the struggle between David and Ishbosheth terminated?

A. Abner, displeased with Ishbosheth, negotiated with David to transfer the kingdom to him;† but before he had time to effect this, he was treacherously murdered by Joab, in revenge for the death of

* The last four wives he must have married after Saul's death, because when at Ziklag, he had only Ahinoam and Abigail.—1 Sam. xxx. 5.

† 2 Sam. iii. 6—21. David stipulated for the immediate restoration of Michal his wife.

Asahel.* Ishbosheth, however, being soon after slain in his bed by Baanah and Rechab, two of his captains, the elders of Israel and heads of the tribes went to Hebron, and covenanted with David to be their king.†

Q. How was David affected by the death of Abner?

A. He lamented it very much, and pronounced a curse on Joab and his house. To show his regard also for Abner, he made Joab and all his servants attend the funeral; "and the king lifted up his voice, and wept at the grave of Abner."

Q. What became of Baanah and Rechab?

A. Thinking they had purchased David's favour by their treachery, they brought him the head of Ishbosheth; but he caused them to be put to death immediately.

Q. Did David remain at Hebron?

A. No: he went up to Jerusalem, and reduced the strong hold of Zion, till then possessed by the Jebusites. Joab, for his bravery on this occasion, was made captain of the host.‡

Q. How many men of extraordinary might had David in his army?

* Joab acted the part of the avenger of blood, but unjustly, because Asahel was slain in war, 1 Kings ii. 5.; though this circumstance was not regarded among other nations.

† They put David in mind of his dependence on God, and the duty he owed his subjects. "The LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel."

‡ 1 Chron. xi. 4—6.

A. Thirty-seven:* the most celebrated of these were Benaiah, Jashobeam the Hachmonite, Eleazar the Ahohite, Shammah the Hararite, Abishai Joab's brother, Sibbechai, Elhanan, and Jonathan.†

Q. With what foreign prince did David form an alliance?

A. With Hiram, king of Tyre: this prince sent him carpenters and masons, with cedar trees, to build him a house.

Q. To whom did David's accession to the throne give umbrage?

A. To the Philistines, who made war upon him, but received two signal overthrows in the valley of Rephaim. "And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations."‡

Q. What signal act of bravery was performed in one of his wars with the Philistines?

A. David longing for some of the water of the well that was by the gate of Bethlehem, three of his mighty men broke through the host of the Philistines there in garrison, drew some of the water, and brought it to him.

* 2 Samuel xxiii. 8—39. Several others are added in 1 Chron. xi. 11—47.

† For their exploits see 2 Sam. xxi. 15—22. xxiii. 8—21. 1 Chron. xi. 11—23. If *chalal* translated *slain*, in v. 8, 18. of the former, and in v. 11, 20. of the latter chapter, be rendered *soldiers* agreeable to the opinion of some critics, the sense will be more satisfactory.—See Dr. A. CLARKE's Comment.

‡ 1 Chron. xiv. 17.

"Nevertheless he would not drink thereof, but poured it out unto the LORD."*

Q. What was David's care on being settled in the kingdom?

A. He assembled thirty thousand men and went to the house of Abinadab, whence he took the ark,† and put it into a new cart to carry it to Jerusalem.‡ And David and all Israel played before the LORD on harps, on psalteries, on timbrels, on cornets, and on cymbals.

Q. Was the ark carried to Jerusalem?

A. No: at Nachon's threshing floor the oxen§ stumbling, shook the ark, and Uzzah, Abinadab's son, who drove the cart, took hold of it; therefore God smote him, and he died by the ark: David, greatly alarmed at this, carried it aside to the house of Obed-edom.

Q. What was the consequence?

A. The Lord blessed Obed-edom because of the ark; therefore, at the end of three months, David and all Israel brought up the ark to Jerusalem‖ with shouting, and with the sound of the trumpet; and David, girded with a linen ephod, danced before the LORD with all his might.

* It was the price of blood. 2 Sam. xxiii. 13—17. Matt. xxvii. 6.

† It had been there ever since its removal from Bethshemesh, 1 Sam. vii. 1. except during one or two intervals, 1 Sam. vii. 2. xiv. 18. after which it appears to have been returned.

‡ Compare 2 Sam. v. 6. 7. and vi. 12.

§ The Israelites yoked oxen in their carts. 2 Sam. vi. 6.

‖ David, sensible of his error in having suffered strangers to touch the ark, employed the Levites on this occasion. 2 Sam. vi. 6, 7. Numb. xviii. 1—7. 1 Chron. xv. 2, 12—15.

Q. By what festivities was this occasion observed?

A. David offered burnt offerings and peace offerings; and, having blessed the people in the name of the LORD of hosts, gave to every one a cake of bread, a good piece of flesh, and a flagon of wine.*

Q. To what circumstance did David's dancing give rise?

A. Michal, seeing David dance and play, despised him in her heart, and entirely lost his favour by reproaching him with it on his return home.

Q. What was David's next solicitude for the ark?

A. Reflecting on the splendour of the palace built for him by Hiram's servants, he was ashamed of the tent in which he had deposited the ark, and therefore resolved to build a temple for it. Nathan the prophet, however, acquainted him that the Lord, who designed to establish the throne of his kingdom, had appointed that honour to his son who should succeed him.

Q. In what wars was David subsequently engaged?

A. He warred against the Philistines, Moabites, and Edomites,† and subdued them: and the spoil which he took, he dedicated to the Lord.‡

* Psl. xcvi. and cv. were now composed. 1 Chron. xvi. 7.

† Joab is said, 1 King xi. 15. 16. to have "cut off every male in Edom:"—but this must be limited to the soldiery, as is evident from 2 Sam. viii. 14. where it is said "all they of Edom became David's servants," which could not have been the case if the nation had been exterminated. The king was probably slain, as we find that his son Hadad sought an asylum with Pharoah king of Egypt. 1 Kings xi. 14. 17.—22.

‡ 2 Sam. viii. 1.—14. It appears to have been a custom to dedicate a part of the spoils of enemies to the Lord. 1 Chron. xxvi. 28.

Q. What severity did he exercise towards Moab?

A. "He smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive."

Q. How did David dispose of Saul's possessions?

A. He conferred them all upon Mephibosheth, the son of Jonathan his friend; and ordered Ziba, one of Saul's servants, to till the land for him.*

Q. In what formidable war was David again engaged?

A. Hanun king of Ammon, to whom he had sent a message of condolence on the death of his father, persuaded that the ambassadors were spies, grossly insulted and dismissed them;† and, forming an alliance with the Syrians,‡ made war upon David.

* Ziba was a sort of steward. 2 Sam. ix. 2.—11.

† To cut off the beard of an oriental, is one of the greatest insults that can be offered. 2 Sam. x. 4. Nehem. xiii. 25.

‡ There were several tribes of these people, viz. the Syrians of Rehob, of Zobah, of Ish-tob, of Damascus, of Maachah, and those beyond the river—the Mesopotamians. 2 Sam. viii. 3. 5. x. 6. 8. 16. 1 Chron. xix. 6. 16.

The Assyrian monarchy was not, at this period, so formidable as is represented by the Greek and Roman writers, who knew too little of Asia from its own records, to relate every thing with certainty concerning it. It was still confined to the farther side of the Tigris, and was not consolidated under one monarch. Mesopotamia also was divided into several petty states, which, between the reigns of Solomon and Hezekiah, yielded one after another to the Assyrian arms, as is noticed Isa. x. 9—11. xxxvii. 11—13. From Psl. lxxxiii. 6—8. the Assyrians appear to have been engaged in the great confederacy against David.—See MICHAELIS's Com. vol. i. Art. 24.

Q. What was the consequence?

A. Joab and Abishai marched against the Syrians with the army, and defeated them. The Syrians, however, being subsequently joined by the Mesopotamians, again took the field with a very powerful army; but David passing over Jordan with his troops, defeated them with great slaughter, and compelled them to make peace.* Having thus reduced their allies, he turned all his forces against the Ammonites, into whose territory Joab carried the war the following year, and, after wasting the country, laid siege to Rabbah the capital.

Q. By whom was David congratulated on his victories?

A. By Toi, king of the Hamathites, a Canaanitish tribe.† He sent his son Joram to David with a large present of gold, silver, and brazen vessels.

Q. What occurred in the meantime at Jerusalem?

A. David, walking upon the roof of his palace, saw Bathsheba, the wife of Uriah,‡ in the act of bathing, and conceiving a criminal passion for her, sent for her to his house.

Q. What was the consequence?

A. David, to conceal his crime, sent for Uriah from the siege of Rabbah; but soon after caused him to return,

* On this occasion, Psl. lx. appears to have been composed.

† 2 Sam. viii. 9, 10. Gen. x. 18.

‡ Uriah was a Hittite, a descendant of one of the Canaanitish tribes, and held a distinguished rank in David's army. 2 Sam. xxiii. 8, 39.

bearing this letter to Joab, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him that he may be smitten, and die." This command being strictly obeyed, the brave Uriah fell by the sword of the children of Ammon; and, after a short mourning, Bathsheba was married to David, to whom she bare a son.

Q. How was the Ammonitish war concluded?

A. Joab having cut off the supplies of water* from Rabbah, the Ammonites were reduced to great straits; therefore David, by Joab's advice, joined the besiegers with great reinforcements, and carried the city by storm.

Q. How did David treat the vanquished?

A. He took the king's crown,† which was of great value, for himself, and surrendered the city to pillage. As for the people he put them "under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln."‡

* 2 Sam. xii. 27, the latter clause of this verse is thus rendered by some critics, "I have fought against Rabbah, and have cut off the waters of the city."

† This crown either weighed, or was worth, a talent, 2 Sam. xii. 30. 1 Chron. xx. 2. The weight of a talent was one hundred and twenty-five pounds; and the value of a talent of gold, 5475*l.*

‡ David's conduct towards the Moabites (See page 178.) and Ammonites, has been thought so inhuman, that some commentators have endeavoured to establish a milder reading of the passages, 2 Sam. viii. 2. xii. 31. The record, however, in the former passage, is too precise to admit of any softening down: and the explication of the latter passage, by referring its meaning to severe and laborious services to which the

Q. Did David's transgression pass unnoticed?

A. No: Nathan the prophet being sent to him, pourtrayed his crime, by a parable, in so heinous a

Ammonites were doomed, is by no means borne out by history; because had David adjudged them, like the Gibeonites, or tributary Canaanites, to slavery, they certainly would have been mentioned among those whom Solomon employed in the vast projects he had formed. But, contrarywise, they are not once noticed; and this monarch, finding his tributary natives too few for his work, was compelled to order a levy of his own subjects. 1 Kings ix. 15. xi. 27, 28.

To judge correctly of David's procedure in these cases, we must inquire into the war laws or usages of the nations by which Israel was surrounded; and we shall find them guilty of the most sanguinary barbarities,—slaying their prisoners; putting out their eyes; drinking the blood of their enemies; ripping up women; dashing young men and children to pieces against stones; and threshing others to death with iron instruments. Numb. xxiii. 24. Judg. viii. 18, 19. xvi. 21. 1 Sam. xi. 2. 2 Kings viii. 12. xxv. 7, 18—21. Psl. cxxxvii. 9. Amos i. 3, 13. Such were the manners of the orientals in those remote ages: and David either acted conformably to these long prescribed laws of war because he had been thereto accustomed; or inflicted these severities upon them retributively, to deter others from such horrible practices. The Ammonites indeed exposed themselves to the severest punishment, by maltreating David's ambassadors; and this very circumstance forbids us to suppose that this monarch visited them with what, in such a case, would have been lenity of an extraordinary kind,—a favour only granted, under very peculiar circumstances, to the Gibeonites and Canaanites. David indeed shed so much blood, 1 Chron. xxviii. 3. that the Lord did not allow him to build the temple: but this arose from necessity, not from choice. He was not naturally cruel, as may be gathered from the Psalms which record his experience, xxvi. 9, 10. lxxi. 4. cxl. 1—5. And

light, that David not only condemned the aggressor to make a four-fold reparation, but adjudged him to death. On this the prophet brought the charge home to the king, pointed out the enormity of his offence, and denounced the judgments by which God designed to visit it.*

Q. Was the monarch convinced?

A. Yes: and after deep repentance† Nathan said unto him, "The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die."

Q. Had David any wives besides those already mentioned?

A. Yes: he took several wives and concubines out of Jerusalem, but their names are not recorded. By these he had several sons‡ and daughters.

Q. Who were the principal men under David?

he knew that God, whose counsel he followed in the administration of his government, 2 Sam. xxiii. 3, 4. 1 Kings xv. 5. abhorred "the bloody and deceitful man." Psl. v. 6. The punishments, therefore, which he assigned to these two nations, we may consider as judicial: for it is evident that David, as a king, had as ample a commission to destroy the enemies of Israel, as Moses, Joshua, or the judges their successors. 1 Chron. xvii. 7, 8, 10. Psl. xviii. 37—50. lxxxix. 20—27.—Consult MICHAELIS's Comment. vol. i. Art. 64.

* 2 Sam. xii. 1—12.

† On this occasion Psl. li. was composed.

‡ 2 Sam. v. 13—16. 1 Chron. iii. 1—9. xiv. 3—7.

A. Seraiah* was scribe; Jehosaphat, recorder; Adoram, treasurer; Zadok and Abiathar, priests; Jonathan David's uncle, and Ahithophel, counsellors; Benaiah,† captain of the guards; Joab, general of the army; Hushai, companion to the king; David's sons, who were chief about his person;‡ and the twelve princes of the tribes.§

Q. From what sources were the royal revenues derived?

A. From vine and olive-yards, plantations of sycamore trees, and flocks and herds:‖ all these were under the management of different officers.

Q. Was Nathan's prediction relative to Bathsheba's child verified?

A. Yes: "the LORD struck the child;" and though David fasted and prayed earnestly for it, the Lord would not be intreated, but on the seventh day the child died.

* In 1 Chron. xviii. 16. the name is Shavsha, and 2 Sam. xx. 25. Sheva.

† Benaiah held several offices. Being of Aaron's family he was a chief priest, 1 Chron. xii. 27. xxvii. 5. was commander of the four and twenty thousand troops who did duty in the third month, xxvii. 5. and also of the Cherethites and Pelethites, David's guards. 1 Chron. xi. 25. He acted as *capidgi* in the reign of Solomon, and slew Adonijah, Joab, and Shimei. 1 Kings ii. 25, 34, 46.

‡ 2 Sam. viii. 16—18. xx. 23—26. 1 Chron. xviii. 14—17. xxvii. 32—34. § 1 Chron. xxvii. 16—22.

‖ 1 Chron. xxvii. 25—31. Probably these were grants agreeable to the compact founded on 1 Sam. viii. 10—17.—See the sequel, under the reign of Solomon.

Q. Had David any other child by Bathsheba?

A. Yes: she bare Solomon, called also Jedidiah, because the Lord loved him.

Q. Was David exempted from further punishment for his sin "in the matter of Uriah?"

A. No: as predicted by Nathan, the Lord raised* up evil against him out of his own house. Amnon, his eldest son, having grossly abused Tamar, Absalom's sister, was assassinated by him two years after, at a sheep-shearing feast, to which all the royal brothers had been invited. "And David mourned for his son every day."

Q. How did Absalom escape punishment?

A. He fled to Talmai, king of Geshur, his relative, and was there three years.† Joab, however, perceiving that David's heart was towards Absalom, obtained a pardon for him, and went to Geshur and brought him back: but two full years elapsed before he was permitted to see the king's face.‡

Q. How did he procure this privilege?

A. Unable to obtain an interview with the captain of the host, his servants, by his direction, set Joab's field on fire. Joab, hearing of this, hastened to remonstrate

* God is not the minister of sin, James i. 13. but being the governor of the universe, the orientals attribute to him what he only permits.—See note (‡) page 128. which is corroborated by Amos iii. 6. 2 Sam. xvi. 10.

† From the speech of the wise woman employed to bring about the recal of Absalom, 2 Sam. xiv. 7. it appears that he dreaded the vengeance of the Goël. See Appendix K.

‡ This is deemed a great honour in the east. It will be noticed in the sequel.

with Absalom, who prevailed upon him to procure his reconciliation with the king.

Q. Was Absalom grateful for his father's kindness?

A. No: having by various arts made himself very popular, he soon after* formed, with Ahithophel, a scheme to dethrone and slay David.† At a signal given by the trumpet, it was proclaimed through all Israel that Absalom reigned in Hebron: "and the conspiracy was strong; for the people increased continually with Absalom."

Q. Describe Absalom's person.

A. "In all Israel there was none to be so much praised as Absalom, for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him."

Q. Had he any children?

A. Yes: three sons and a daughter; but they died before him.

Q. Did David remain in Jerusalem on hearing of Absalom's rebellion?

A. No: he immediately fled, with all his family, (except ten concubines, who were left "to keep the house,") his servants, the Cherethites, the Pelethites,‡

* 2 Sam. xv. 7. Some of the versions read *four years*, which is most probably correct.

† 2 Sam. xvii. 1—4.

‡ "The Targum translates these two names thus: *the archers and the slingers.*"—Dr. A. Clarke's Comment.

the Gittites,§ and the priests and Levites bearing the ark of God.

Q. How did this sudden reverse affect David?

A. Very deeply: nevertheless he was perfectly resigned to the divine will, and ordered the priests to carry back the ark, saying, "If I shall find favour in the eyes of the LORD, he will bring me again, and show me *both* it, and his habitation: but if he thus say, I have no delight in thee; behold *here am* I, let him do to me as seemeth good unto him." And David went up Mount Olivet barefooted, and his head covered; and he, and all the people that were with him, wept as they went.

Q. Of whom was David most afraid?

A. Of Ahithophel; for his counsel "was as if a man had enquired at the oracle of God:" wherefore he said "O LORD, I pray thee, turn the counsel of Ahithophel into foolishness."†

Q. Did he use any means to render the counsel of Ahithophel abortive?

A. Yes: he sent back Hushai, who had joined him on Mount Olivet, to Jerusalem; not only to oppose the advice of Ahithophel, but to obtain intelligence of Absalom's designs.

Q. What became of Mephibosheth, Jonathan's son?

§ Men of Gath, 2 Sam. xv. 18. under the command of Ittai, lately exiled, probably for his attachment to David. In the conversation between David and Ittai it is difficult to know which to admire most,—the delicacy of David, or the noble devotion of Ittai. 2 Sam. xv. 19—21.

† 2 Sam. xv. 31. xvi. 23.

A. Being detained in Jerusalem, Ziba his steward went to meet David with a present, and accused his master of remaining behind in the hope of being restored to the kingdom of his father.* Wherefore David made Ziba a grant of all that pertained to Mephibosheth.

Q. What occurred at Bahurim?

A. Shimei, a man of the family of Saul, cursed David, and threw stones and dust at him. For this offence Abishai wished to slay him, but David said "Let him curse, because the LORD hath said unto him, Curse David.—It may be that the LORD will look on mine affliction, and—requite me good for his cursing this day."

Q. What was Absalom doing in the meantime?

A. He went to Jerusalem where he was joined by Hushai.† There, agreeably to the advice of Ahithophel, he abandoned himself to licentiousness and crime, to make himself abhorred of his father. But Ahithophel's counsel to pursue immediately after David with twelve thousand men, was opposed by Hushai, who sent David an account of their deliberations, by Jonathan and Ahimaaz.

Q. What was the consequence?

A. Lest Ahithophel's advice should be adopted, David and all his people went over Jordan that same night, and passed on to Mahanaim. Thither Shobi the Ammonite, and Machir and Barzillai, the Gileadites,

* The Hebrews called any direct male ancestor a father. Saul, of course, is here intended.

† Hushai's dissimulation though narrated in Scripture, is by no means commended. 2 Sam. xvi. 16—19. xvii. 5—14.

brought abundance of provisions, beds, and other necessaries for David and his men.*

Q. What was the result of the deliberations of Ahithophel and Hushai?

A. Absalom rejected the good counsel of Ahithophel, who, probably foreseeing the consequences, immediately went home, and after setting his house in order,† hanged himself.

Q. Did Absalom ultimately pursue David?

A. Yes: having made Amasa captain of the host, he passed over Jordan, and encamped in Gilead. There, in the wood of Ephraim, [after receiving from David a charge to deal gently with Absalom,] Joab, Abishai, and Ittai joined battle with the Israelites, who were defeated with great slaughter.

Q. What befel Absalom on that day?

A. As he rode upon his mule, his head was caught by the thick branches of a great oak, "and he was taken up between the heaven and the earth, and the mule that *was* under him went away." The circumstance being reported to Joab "he took three darts in his

* MICHAELIS notices this circumstance as a proof of the great wealth arising from cattle breeding, when successful. —See Comment. vol. 1. Art. 23.

† By the expression, "*put his household in order*," or, as it is in the Hebrew, *he commanded his house*, MICHAELIS understands the destination of a man's property after his death. Such he considers was Jacob's bequest of Shechem to Joseph, Gen. xlviii. 22. whose posterity actually possessed it by virtue of that declaration. Josh. xxiv. 32. 1 Chron. vii. 28. John iv. 5.—See Comment. vol. 1. Art. 80.

hand, and thrust them through the heart of Absalom." His body was afterwards cast into a great pit in the wood, and a mound of stones raised over it.

Q. What care had Absalom taken to keep his name in remembrance?

A. He had reared up for himself a pillar in the king's dale, and called it after his own name.

Q. How did David receive the tidings of Absalom's death?

A. He was much moved, and went up to the chamber over the gate and wept, saying, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Q. What effect had this circumstance upon the people?

A. Perceiving that the king was grieved for Absalom's death, they began to desert him; "and the victory that day was *turned* into mourning." At Joab's remonstrance, however, "the king arose and sat in the gate:—and all the people came before the king: for Israel had fled every man to his tent."

Q. What was the consequence of Absalom's death?

A. After considerable deliberation and debate, the tribes of Israel determined on David's restoration. David hearing of this, sent to Zadok and Abiathar the priests, and to Amasa (whom he promised to make captain of the host,) to induce the tribe of Judah to follow their example. And Amasa "bowed the heart of all the men of Judah, even as one man; so that they sent this word unto the king, Return thou and all thy servants."

David therefore, after being met by Judah in Gilead, returned to Jordan.

Q. By what individuals was David met at Jordan ?

A. He was met by a thousand Benjamites, headed by Shimei, whom, notwithstanding the remonstrances of Abishai, he pardoned; by Ziba, with his fifteen sons and twenty servants; and by Mephibosheth, who "had neither dressed his feet, nor trimmed his beard, nor washed his clothes," since David's departure from Jerusalem.

Q. Did Mephibosheth represent Ziba's behaviour to the king ?

A. Yes: he showed him the duplicity of his servant; but David in reply said, "Why speakest thou any more of thy matters ? I have said, Thou and Ziba divide the land."*

Q. What individual among the Gileadites that accompanied David to Jordan is particularly noticed ?

A. Barzillai, who was fourscore years old. In return for his kindness, David invited him to Jerusalem; but he declined the honour, and recommended Chimham his son to the notice of the king.†

Q. Was David immediately re-established in the throne ?

A. No: the Israelites quarrelling with the men of

* This is usually explained as decreeing the restoration of Mephibosheth's estate: but Mephibosheth's reply clearly indicates the sense in which he took it. 2 Sam. xix. 30.

† David never forgot the kindness of Barzillai.—See 1 Kings ii. 7.

Judah about their interest in the king,* Sheba, a Benjamite, seized the opportunity to raise another rebellion, in which he was joined by all the men of Israel: "but the men of Judah clave unto their king, from Jordan even to Jerusalem."

Q. What means were adopted to quell the revolt of the ten tribes?

A. Amasa was ordered to assemble the men of Judah in three days; but tarrying longer than the set time, David sent Abishai, with Joab's men, and the Cherethites, the Pelethites, and all the mighty men, after Sheba.

Q. What happened in the pursuit?

A. They were joined in Gibeon by Amasa, who acted as captain of the host. Joab, however, having obtained that distinguished rank by his valour,† resolved to retain it by dispatching his rival: this he effected most treacherously, whilst giving him the salutation of friendship.‡

* The distinction between Judah and Israel, which appears to have been made as early as the beginning of Saul's reign, assumed in David's time a more political aspect: for the ten tribes conceived themselves at liberty, upon any real or apprehended grievance, to withdraw their allegiance from the house of David, 1 Sam. xi. 8. 2 Sam. xix. 9—11. 40—43. xx. 1. 2. which they did at last, effectually, because of Rehoboam's refusal to grant them redress. 1 Kings xii. 16—20.

† See page 174. The captains of the host were next to royalty itself, which they sometimes assumed. 1 Kings xvi. 9. 16. 2 Kings ix. 6. 13. 14. Joab was evidently dreaded by David. 2 Sam. iii. 19.

‡ 2 Sam. xx. 10. "he smote him—in the fifth *rib*." The word here rendered *fifth*, signifies also *placed in order*, and, from the context, evidently refers to the *bowels*.

Q. What became of Sheba?

A. He went through all the tribes of Israel unto Abel, in which Joab shut him up, and then laid siege to the city. To avoid the horrors of a protracted war, the citizens, influenced by a prudent woman, slew Sheba, and cast his head over the wall to Joab, who immediately retired.

Q. What national calamity happened in the reign of David?

A. A famine of three years' continuance. David therefore inquired of the Lord; and finding it inflicted because of Saul's cruelty to the Gibeonites, he consulted with that people, and at their request delivered into their hands seven of Saul's posterity, whom they hanged in Gibeah before the Lord.*

A. M. 2984. *Q.* Of what sin† was David guilty in
B. C. 1020. the latter part of his reign?

A. He ordered a census of the people;‡ and, notwithstanding the remonstrances of Joab, and of the other captains, persisted in having it executed. Joab,

* This mysterious narrative is recorded, 2 Sam. xxi. 1—14. Some important remarks on the subject may be found in Dr. A. Clarke's Commentary, and Rev. T. Stackhouse's Hist. of the Bible, vol. iii. b. 5. c. v.

† Michaelis conceives that David was actuated by a desire of conquest, and therefore wished all the citizens to be enrolled for the army.—See Comment. vol. iii. Art. 174.

‡ The word *Satan* 1 Chron. xxi. 1, rendered *an adversary*, Numb. xxii. 22. 1 Kings v. 4. and elsewhere, seems to refer to some evil counsellor by whose advice David determined on this fatal measure.

therefore, and the captains of the host, went with an army through the land; and then, having completed the census in nine months and twenty days, returned to Jerusalem.

Q. What was the sum of the people?

A. "There were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men."*

Q. What was the consequence of this measure?

A. "The anger of the LORD was kindled against Israel:" and Gad, the prophet, came to David, and gave him a choice of one of three things:—three years of famine;† three months' flight before his enemies; or, three days' pestilence.

Q. Which of these did David choose?

A. He said, "I am in a great strait: let us fall now into the hand of the LORD, (for his mercies are great) and let me not fall into the hand of man." Wherefore, "the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite." And Ornan,

* Levi and Benjamin were not counted. 1 Chron. xxi. 6.

† 1 Chron. xxi. 12. This must have occurred at least three years before the death of David.

who was threshing wheat, "turned back, and saw the angel; and his four sons with him hid themselves."

Q. How was David affected by this visitation?

A. When "David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem," he and the elders, "clothed in sackcloth, fell upon their faces." And David said unto God, "*Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* these sheep what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house, but not on thy people, that they should be plagued."

Q. Did David receive any answer?

A. Yes: he was directed by Gad, the prophet, to go up and erect an altar to the Lord in the threshing floor of Ornan. This command he immediately obeyed; but Ornan no sooner knew for what purpose David came to his threshing floor, than he generously† offered him the ground for the altar, the oxen and wheat for the offerings, and the threshing instruments for fire-wood, saying, "The LORD thy God accept thee."

Q. Did David receive them thus?

A. No: he insisted on paying the full price, saying, "I will not take what is thine for the LORD, nor offer

† MICHAELIS thinks that Ornan or Araunah was of the royal family of the Jebusites, from 2 Sam, xxiv. 18—24.—See Comment. vol. i. Art. 62.

burnt offerings without cost."* And he built there an altar, "and offered burnt offerings and peace offerings, and called upon the LORD, and he answered him from heaven by fire upon the altar.—Then David said, This is the house of the LORD God, and this *is* the altar of the burnt offering for Israel."

Q. Was the divine displeasure averted by this atonement?

A. Yes: "the LORD commanded the angel, and he put up his sword again into the sheath thereof."†

Q. How does David appear to have spent the residue of his life?

A. In preparing materials for the temple which Solomon his son was to build;‡ and in completing the arrangements begun by Samuel,§ relative to the various duties of the priests, Levites, and Nethinims,‖ about the tabernacle and the house of God.

* "He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice*, not *David's*.—It was David that sinned, not Araunah; therefore, David must offer sacrifice."—Dr. A. CLARKE's Com.

† 2 Sam. xxiv. 1 Chron. xxi.

‡ From 1 Chron. xxvi. 31. it seems these arrangements occupied the last years of David's life.

§ 1 Chron. ix. 2—22. 23—34. xxiii. 2.—xxvi. 28. David was assisted by Gad and Nathan. 2 Chron. xxix. 25.

‖ These were the Gibeonites, so called because they were *Nethinim—gifts* to the sanctuary, to do the various laborious duties connected with it.—See MICHAELIS's Comment. vol. ii. Art. 125.

for ever. Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong and do *it*." He then delivered to him the gold and silver for the furniture of the temple, and also the model of the building, saying, "All this the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern."

Q. What prayer did he offer as he blessed the people?

A. "David blessed the LORD before all the congregation; and David said Blessed *be* thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have

willingly offered all these things; and now have I seen with joy thy people which are present here, to offer willingly unto thee. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace *for* the which I have made provision."*

Q. How was the assembly closed?

A. The congregation blessed the LORD, and on the morrow they offered burnt offerings in abundance, "and did eat and drink before the LORD on that day with great gladness. And they made Solomon—king the second time, and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest."

Q. How long did David survive this?

A. He died soon after, aged seventy years. On his death-bed he charged Solomon to keep the commandments of God, by which means only prosperity could be secured; commanded him to put Joab to death for the murder of Abner and Amasa; advised him to use his discretion towards Shimei, but by no means to hold him guiltless; and commended to his special regard, the sons of Barzillai the Gileadite.

* The words in *italics* here, and in all other parts of Scripture, are not in the original. The very general disuse of *is* and *was* among the Jews appears to have been the result of deep veneration for the sacred name of JEHOVAH, the letters of which, in Hebrew, constitute the verb *to be*.

Q. Where were David's acts recorded?

A. In the books of Samuel, Nathan, and Gad, the prophets.

Q. What testimony does Scripture give to David's general character?

A. "David did *what* was right in the eyes of the LORD and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."*

Q. What lasting monument of David's piety does the church possess?

A. The book of the Psalms, of which he composed the greater part. They have been the delight and consolation of the pious in every age.

A. M. 2988. B. C. 1016. *Q.* What is the first act recorded of Solomon?

Q. The execution of Adonijah: this prince, having solicited Abishag, one of David's wives, in marriage, was condemned to die, and was slain by Benaiah.†

Q. What followed the death of Adonijah?

A. "Solomon thrust out Abiathar from being priest

* This eulogy 1 Kings xv. 5. is decisive of David's *general* character *as a prince*, (for to this portion of his life *only* it refers,) and its correctness is established by the fact that he is held up as a *pattern of piety* to many of the succeeding princes of his family. 2 Chron. xvii. 3. xxviii. 1. xxix. 2. xxxiv. 3. He was divinely instructed in the art of government, 2 Sam. xxiii. 3, 4. and appears to have *ruled in the fear of God.*

† From 1 Kings ii. 22. it appears that Adonijah, Joab, and Abiathar had been guilty of treasonable conduct.

unto the Lord," and condemned Joab to death: Joab therefore fled to the altar of the Lord, where, however, he was slain by Benaiah. Solomon afterwards appointed Benaiah captain of the host, and Zadok high-priest.

Q. What became of Shimei?

A. He was ordered to confine himself to Jerusalem. This he did for three years; when two of his slaves running away to Gath, he pursued them and brought them back: Solomon hearing of this, ordered Benaiah to put him to death.

Q. Of what persons did Solomon's family consist at his accession?

A. Of Naamah his wife, who was an Ammonitess,* and Rehoboam his son.

Q. What foreign alliance did he form?

A. He married the daughter of Pharoah king of Egypt, and received with her the city of Gezer,† which Pharoah had taken from the Canaanites.

Q. Was Solomon mindful of the advice given him by David, to seek the Lord his God?

A. Yes: when he was strengthened in his kingdom, he assembled the captains, judges, and governors, and went to Gibeon‡ with a great company, and there offered a thousand burnt-offerings to the Lord, upon the brazen altar.

Q. By what was this followed?

* This marriage, and that with Pharaoh's daughter were against the law. 1 Kings iii. 1. xi. 1, 2. xiv. 21.

† 1 Kings ix. 16. ‡ 1 Chron. xxi. 29.

A. "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.—Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee: and I will give thee riches, and wealth, and honour, such as none of the kings have had, that have been before thee, neither shall any after thee have the like. And if thou wilt walk in my ways, to keep my statutes, and my commandments, as thy father David did walk, then I will lengthen thy days."*

Q. What memorable judgment of Solomon's is recorded?

A. Two women laying claim to a child, each asserting it to be her own, Solomon proposed to divide the infant into two parts: on this the mother, anxious to save its life, instantly gave up her claim, but the king ordered that the child should be restored to her.

Q. What is said of Solomon's wisdom?

A. God gave him "wisdom and understanding, exceeding much, and largeness of heart, even as the sand

* 1 Kings iii. 5—15. 2 Chron. 1. 6—12.

that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt: for he was wiser than all men.—And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom."

Q. How did Solomon materially promote the commerce and prosperity of his people?

A. By forming an alliance with Hiram king of Tyre.

Q. Who were the principal officers of Solomon's court?

A. Azariah, Elihoreph and Ahiah, were scribes; Jehoshaphat, recorder; Benaiah, captain of the host; Zadok, high-priest; Adoram was over the tribute; Ahishar, over the household; and Zabud, son of Nathan, was the principal officer, and the friend of the king. Besides these there were "twelve officers over all Israel, who provided victuals for the king and his household: each man his month in a year made provision."*

Q. What was the daily provision for his household?

A. "Thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow deer, and fatted fowl."

Q. Whence arose the revenues of Solomon?

A. From the royal demesnes which had been enjoyed by his father;† from tribute, imposed upon the Canaanites and the neighbouring states; from rich presents

* 1 Kings iv. 1—19. The Persian princes acted upon a very similar plan.—See ROLLIN's Anc. Hist. vol. ii. book 4.

† 1 Chron. xxvii. 25—31. Eccles. ii. 4—8.

which were brought him annually; from imposts; and from commerce.*

Q. Over what kingdoms did he reign?

* 1 Kings iv. 21. ix. 26—28. x. 15, 24, 25. 2 Chron. viii. 8. ix. 10, 14, 21, 23, 24.

Presents, from which Solomon, Saul, 1 Sam. xvi. 20. and David, 2 Sam. viii. 2, 6, 10. derived part of their revenues, were obtained from two sources—from subjects, and from conquered nations. To offer a present, appears, among the orientals, to have been at all times, an indication of inferiority, submission, and respect, Genesis xliii. 11. Judges iii. 15. 2 Kings xvii. 3. 4. and from a subject, was considered as a test of allegiance, 1 Sam. x. 27. There was, however, considerable policy in suffering tribute to be tendered in this manner; and the Persian monarchs, Cyrus and Cambyses were so sensible of this, that they willingly accepted from conquered nations such gifts as they spontaneously offered. Solomon's tribute seems to have been paid in a similar manner.

Professor MICHAELIS is of opinion that Solomon's fleet circumnavigated Africa, stopping at various ports during the voyage, to barter commodities, and returning to Palestine by the Mediterranean sea. Mr. BRUCE, on the other hand, supposes, from the time occupied in the voyage, and other circumstances, that the fleet only went as far as Sofala in Africa, where all the articles enumerated 1 Kings x. 22. are to be found. Others again have placed Ophir in India, and contended that the Jews participated in the trade with that country; but this opinion is by no means general, nor so well supported as the preceding. In Solomon's time the Arab tribes seem still to have carried on the intercourse between India and the western countries, 1 Kings x. 15. and even when Tyre was the grand emporium of commerce, the commodities of India,—spices, precious stones, ivory, ebony, rich apparel, and broidered work, were carried to her fairs, by the men of Dedan, Sheba, and Raamah, Ezek. xxvii. 15, 22—24.—See note (‖) page 26.

A. He "reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt."

Q. With what countries did he trade?

A. With Egypt and Ophir: from the former he procured horses and chariots,* which were sold to the princes of Canaan and Syria; and from the latter he imported gold, silver, algum trees, precious stones, ivory, apes and peacocks. The commerce with Ophir was carried on by sea, in a fleet built by him at Eziongeber, and navigated by Phœnician mariners, the servants of Hiram king of Tyre.

Q. How much gold was imported in a voyage?

A. In a voyage, which always lasted three years, there were imported four hundred and twenty talents.

Q. How many chariots and horses did Solomon keep for his own use?

A. "Fourteen hundred chariots, and twelve thousand horsemen,† which he bestowed in the chariot cities, and with the king at Jerusalem."

A. M. 2991. *Q.* Did Solomon build the house of God
B. C. 1013. as David had commanded him?

* *Mikveh, linen yarn* is also mentioned as one of Solomon's imports from Egypt; but critics are not agreed as to the correctness of the interpretation.

† Though Solomon's body of cavalry was far inferior in number to that of the Egyptians under Shishak, yet it was considerable for a prince who had to purchase all his horses from foreign countries. It is remarkable, however, that after the introduction of cavalry among them, the Israelites were never so victorious or redoubtable in war as before.—See MICHAELIS's Comment. vol. ii. Append. to Art. 166.

A. Yes: he began to build it "in the four hundred and eightieth year after the children of Israel were come out of Egypt," in Zif, the second month, in the fourth year of his reign.

Q. From whom did Solomon receive great aid in carrying on this work?

A. From Hiram king of Tyre, who furnished him with Sidonian workmen,* the most skilful artists of that age; and sent as much cedar, fir, and gold, to Solomon, as he desired.† The Phœnicians conveyed the timber

* The Sidonians, children of Sidon, the first-born of Canaan, Gen. x. 15. possessed a very small territory on the shores of the Levant, and there maintained their ground against the Israelites, Judg. i. 31. Their principal cities were Sidon, the mother city, and Tyre, which was a colony, Isa. xxiii. 2—12. They were sometimes governed by different princes; but appear to have been united under Hiram, the ally and friend of David and of Solomon, though afterwards separated. The Phœnicians, (the name by which the inhabitants of both cities are usually spoken of,) were the most celebrated people of ancient times for enterprise, commerce, and the arts. Though a very small people, their maritime force must have been considerable, as they possessed for a long period all the commerce of the east and west, and had planted colonies in almost every part of the world. In the Tyrian markets and fairs, almost every article afforded by both east and west, was offered for sale by the merchants whom the hope of gain had lured thither. They imported the raw materials, and exported their own ingenious manufactures, for which they have been justly celebrated by classic authors since the days of Homer. A very detailed, valuable, and imposing account of the splendour of their fleets and armies, and of the nature and extent of their traffic, is given by Ezek. xxvi.—xxviii.

† 1 Kings v. 6. 9. ix. 11.

in rafts to Joppa,* and there delivered it to the servants of Solomon, by whom it was conveyed to Jerusalem.

Q. How many labourers were employed in preparing the materials for the temple?

A. There were eighty thousand hewers in the mountains, seventy thousand carriers of burdens, and three thousand six hundred overseers. These were all Canaanites, from whom Solomon exacted a tribute of bond-service: and besides these, ten thousand Israelites wrought every month in the forest of Lebanon.†

* Joppa, Japha, or Jaffa, famous for Jonah's embarkation to Tarshish, and the raising of Tabitha to life by St. Peter, was the principal port of Judah. Its foundation has been ascribed to Japhet, son of Noah; and, according to Pliny, it was founded before the deluge. However fabulous these accounts may be, they afford incontestible evidence of the high antiquity of the place.—See Dr. E. D. CLARKE's Travels.

† Lebanon is a long chain of limestone mountains, extending from the neighbourhood of Sidon on the west, to the vicinity of Damascus eastward, and forming the extreme northern boundary of the holy land. It is divided into two principal ridges, parallel to each other; that on the west is called Libanus, and the opposite or eastern ridge, Anti-Libanus. Both are computed to be about fifteen or sixteen hundred fathoms in height, and offer a grand and magnificent prospect to the beholder. Anti-Libanus, the more lofty range of the two, is covered, at its summit, with perpetual snow, which was carried to the neighbouring towns for the purpose of cooling liquors, PROV. xxv. 13. Jer. xviii. 14. a practice that still remains in the east. The most elevated summit of this ridge was called *Hermon*, by the Hebrews: *Sirion*, by the Sidonians; and *Shenir*, by the Ammonites. Almost all these mountains are well cultivated and well peopled: their summits are, in many parts, level, and form extensive plains. Numerous

Q. Where was it built?

A. On mount Moriah where Abraham had been commanded to offer up Isaac, and where the Lord had appeared to David, after the infliction of the pestilence.

Q. What were its dimensions?

A. The length of what properly constituted the temple was sixty cubits; the breadth, twenty cubits; and the height, thirty cubits: but the buildings annexed to it were very extensive.*

Q. What was remarkable in the building of this structure?

A. "It was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron heard in the house, while it was in building."

Q. What part of it was designed for the ark of the covenant?

A. The oracle, or most holy place, a chamber of

streams of excellent water diffuse on all sides a freshness and fertility, even in the most elevated regions: to these Solomon alludes, Song iv. 15. Vineyards, and plantations of mulberry, olive, and fig-trees, are also cultivated on terraces formed by walls, which support the earth from being washed away by the rains from the sides of the acclivities. The soil is excellent, producing abundance of corn, oil, and wine; which is as much celebrated now, as it was in the days of Hosea, xiv. 7. But the glory of Lebanon was its cedars, a few of which still adorn its summit, and flourish among the snow.—See HORNE's Introd. vol. iii. Part 1.

* Ezekiel has given a minute detail of the measurement of every part of the temple. xl. to xliii. 12, 17.

twenty cubits square, separated from the other part of the temple by a vail of curious and costly workmanship.

Q. What did the oracle contain?

A. Two cherubim made of olive tree, each ten feet high, whose wings, stretched out, measured each five cubits, "so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house;" "and they stood on their feet, with their faces inward."

Q. To what special use was the oracle reserved?

A. No person was ever allowed to enter it but the high priest; and he only once a year, to make atonement for the sins of the people.*

Q. What did this exclusion indicate?

A. "That the way into the holiest of all was not yet made manifest."

Q. In what manner were the temple, and the holy place, ornamented?

A. The doors and walls were carved with cherubim, palm trees, and open flowers; and the whole of the building, including the carved work, and even the floors, was overlaid with gold.

Q. With what was the entrance of the porch of the temple adorned?

A. With two ornamented pillars of brass, which

* See the questions on the history of the Tabernacle, page 92 to 95.

Solomon called Jachin and Boaz.* Each of these was twelve cubits in circumference, and eighteen cubits high without the chapiters which were five cubits.

Q. What were the dimensions of the brasen altar?

A. It was twenty cubits square, and ten cubits high.

Q. What convenience was prepared for the ablution of the priests?

A. A large brasen reservoir, called a molten sea, which held three thousand baths.† It was five cubits in depth, and thirty in circumference; and it stood on twelve brasen oxen, three of which looked northward, three westward, three southward, and three eastward.

Q. In what did the priests wash the different parts of the animals slain for sacrifice?

A. In brasen lavers, of which there were ten made for this purpose.

Q. What other furniture was made for the temple?

A. An altar of pure gold for incense, and a great variety of gold, silver, and brasen utensils of different kinds.‡

* Jachin, *he established*—Boaz, *in strength*, implying, according to the Rev. T. STACKHOUSE, that God alone was the support of the temple.

† A bath is estimated at seven gallons and four pints.

‡ See 1 Kings v.—vii. 2 Chron. ii.—v. 10. The degree of credit to which the following account of the temple furniture, taken from Josephus, book viii. chap. 3. is entitled, may be ascertained by consulting the plain and concise statement of the sacred penmen. 10,000 gold tables, 10,000 candlesticks, 80,000 pouring vessels, 100,000 golden, and 200,000 silver vials, 80,000 golden and 160,000 silver dishes, 60,000 golden

Q. By whom was the curious wormanship of the gold, silver, and brasen furniture executed?

A. By Hiram, a Sidonian artist, famous in his own country for his skill and ingenuity.*

Q. What time was occupied in the undertaking?

A. Seven years and six months. It was begun in Zif, the second month of the fourth year of Solomon's reign, and finished in Bul, the eighth month of the eleventh year.

Q. When was it dedicated?

A. M. 2999. *A.* In Ethanim, the seventh month of
B. C. 1005. the following year,† at the feast of Tabernacles. On this occasion, Solomon, accompanied by the priests and Levites, the elders, the heads of the tribes, and a very great company of Israelites, brought up the ark to Jerusalem, and deposited it in the temple, in the most holy place, under the wings of the cherubim. The priests who performed this duty having withdrawn, the Levites—"arrayed in white linen, having cymbals, and psalteries, and harps," standing "at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets," lifted up their voice; and as

and 120,000 silver basons, 20,000 golden and 40,000 silver measures, 20,000 golden and 50,000 silver censers, 1000 garments for the high priest, 10,000 linen garments for the priests, 200,000 trumpets, 200,000 linen garments for the singers, and 40,000 musical instruments of brass.

* 2 Chron. ii. 13, 14.

† It is supposed that this year was a Jubilee, and therefore most suitable for this great solemnity.

they praised the Lord *saying*, "For *he is* good; for his mercy *endureth* for ever:" the glory of the Lord* filled the house, "so that the priests could not stand to minister by reason of the cloud." And Solomon, kneeling down on a brasen scaffold before all the congregation, spread forth his hands towards heaven, and by solemn prayer dedicated the temple to the God of Israel:† after which he blessed the people.

Q. How was the divine favour manifested in answer to Solomon's prayer?

A. As soon as his prayer was ended, the fire of the Lord fell from heaven and consumed the burnt offering and the sacrifices: and when the Israelites saw it, they bowed with their faces to the ground and worshipped.

Q. What further assurance had Solomon that God had heard his prayer?

A. The Lord appeared to him a second time,‡ and

* The glory of this temple consisted in the ark and mercy-seat, the manifestation of the divine presence in the most holy place, the sacred fire kindled from heaven, the Urim and Thummim, and the spirit of prophecy: all these were wanting in the second temple.

"According to the opinion of some writers, there were *three* temples, viz. the first, erected by Solomon; the second, by Zerubbabel and Joshua the high priest; and the third, by Herod, a few years before the birth of Christ. But this opinion is, very properly, rejected by the Jews; who do not allow the third to be a new temple, but only the second temple rebuilt." —HORNE's Introd. vol. iii. Part 3.

† 1 Kings viii. 1—64. 2 Chron. v. 2.—vii. 3.

‡ 1 Kings ix. 2—9. Calmet and others place this vision soon after the dedication, as may indeed be inferred from v. 3.

assured him he had heard his prayer and hallowed the temple: promising, moreover, the continuation of the throne in his family for ever, if he and his posterity would keep the commandments of God.

Q. How long did the festivities connected with the dedication of the temple, and the feast of tabernacles, last?

A. The dedication of the temple began on the eighth day of the seventh month, and continued over the fourteenth; on the fifteenth the feast of tabernacles began, and lasted over the twenty-second: and on the twenty-third day the people began to return home.

Q. How many victims were sacrificed on this occasion?

A. Twenty-two thousand oxen, and one hundred and twenty thousand sheep.

Q. By what distinguished individual was Solomon visited on account of his wisdom?

A. By the queen of Sheba, who came with a great retinue to Jerusalem, to see him and to prove him with hard questions. "And Solomon told her all her questions: there was not any thing hid from the king, which he told her not."

Q. What effect did the wisdom of Solomon, and the splendid arrangements of his court, produce upon her?

A. When she had heard his wisdom, and seen his house, "and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his burnt-offering

which he offered in the house of the LORD;* there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen: and, behold, the half was not told me: thy wisdom and prosperity exceeded the fame which I heard. Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice."

Q. What proof have we of Solomon's riches?

A. He had two hundred targets, and three hundred shields made of beaten gold, and all his drinking vessels also,—for silver "was nothing accounted of" in his days: he had a splendid throne of ivory, inlaid in every part with the best gold: and the weight of gold that he received in one year, was six hundred and sixty-six talents, exclusive of the sum received in imposts and tribute.

Q. What was the general aspect of his reign?

A. "Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating, and drinking, and making merry."—And they "dwelt safely, every man

* This is no doubt the correct reading of 1 King x. 5.—See Dr. A. CLARKE's Comment.

under his vine and under his fig tree,* from Dan even to Beer-sheba, all the days of Solomon."

Q. What structures did Solomon build besides the temple?

A. He built a palace for himself, the house of the forest of Lebanon, and a house for Pharaoh's daughter. The construction of these buildings occupied twelve years and a half.†

Q. How did he recompense the king of Tyre?

A. He gave him annually "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil;" besides twenty cities in Galilee. Hiram, however, was displeased with the cities, and returned them to Solomon.

Q. Did Solomon carry on any war?

A. Yes: he warred against Hamath-zobah, and prevailed against it.

Q. What cities and fortifications did he build?

A. He built Millo,‡ the wall of Jerusalem, Hazor, Megiddo, Gezer, Beth-horon the upper, and Beth-horon

* This appears to have been a Jewish proverb, expressing great security and felicity.—See Micah iv. 4.

† 1 Kings ix. 10. Seven years and a half were occupied in the construction of the temple.

‡ What Millo was cannot be ascertained. Some suppose it was a *senate house;* and others, a deep valley *filled up* by Solomon for the convenience of building: but these are merely etymological conjectures.

the nether, Baalath, Tadmor* in the wilderness, and several store cities in Hamath and other places.

Q. Did Solomon retain the affections of his people?

A. No: he made their yoke grievous by levying tribute upon them.†

* Tadmor is allowed, by almost general consent, to be the same as Palmyra—both names alluding to a place adorned with palm-trees. It is situated eighty-five miles from the Euphrates, and about one hundred and seventeen from the nearest shores of the Mediterranean, in a well watered and fertile plain, surrounded by an inhospitable desert. It is supposed to have been designed for the protection of the Israelitish herds; the surrounding desert rendering any attempt to besiege it very hazardous. Its inhabitants, several centuries after the days of Solomon, engaged in the Indian trade, and became exceedingly opulent. Under the Syrian princes descended from Seleucus, it arrived at the meridian of its greatness; and when Syria submitted to Rome, it continued a free state, and was sufficiently powerful to make its alliance desired both by the Romans and Parthians, with whom it carried on a lucrative commerce. It submitted however to the Roman arms under Aurelian; after which, trade never revived there, and the city itself appears to have declined. Towards the close of the seventeenth century its ruins were visited by some gentlemen belonging to the English factory at Aleppo. "To their astonishment they beheld a fertile spot of some miles in extent, arising like an island out of a vast plain of sand, covered with the remains of temples, porticoes, aqueducts, and other public works," of which Messrs. DAWKINS and WOOD, who visited it sixty years after, have given a most magnificent description.—See MICHAELIS's Comment. vol. i. Art. 23.—WOOD's Ruins of Palmyra, and ROBERTSON's Disquis. concerning Ancient India.

† The tribute here spoken of, was of two kinds,—an impost or tax, and a levy of men. Whether it was one or both of these, cannot be ascertained, but it was intolerable to the Israelites.

Q. Did he walk in the way of David his father?

A. No: disregarding the divine law,* he married many strange women of the Moabites, Ammonites, Edomites, Sidonians and Hittites: and "it came to pass when he was old, *that* his wives turned away his heart after other gods,"† to whom he offered incense, and offered sacrifice upon the high places.

* He had broken this law in the life-time of his father. Compare 2 Chron. ix. 30. and xii. 13. The seven hundred princesses, and three hundred concubines, composing his harem, 1 Kings xi. 3. were probably accumulated in the latter years of his life.

† Among these deities, Moloch or Milcom, the abomination of the Ammonites,—Chemosh, the abomination of the Moabites,—and Ashtoreth, the goddess of the Zidonians, are particularized. 1 Kings xi. 5, 7. Moloch, *the king*, known also as Adrammelech and Anammelech, 2 Kings xvii. 31. and Baal, Jer. xix. 5. and identified by GALE, in his Court of the Gentiles, with Saturn, was the name given by the Canaanites and neighbouring tribes to the sun, whose worship was common to almost every nation. Its prevalence among the ancient inhabitants of our own island is sufficiently demonstrated by the May-pole, supposed to be a symbol of the solar beam and of its prolific agency,—the fires by which midsummer eve and christmas eve are still distinguished in the northern districts of England,—and the appellation *Bealtain day*, or *day of Belin's fire*, by which May-day is still known in Scotland. But this superstition was connected with much barbarity, among the inhabitants of Palestine and the adjacent countries, where they made their children pass through the fire, Lev. xviii. 21. xx. 2—5. 2 Kings xxiii. 10. Whether this means the actual burning of the children, or merely a purgation, by passing them between two fires, is problematical: but that children were actually sacrificed to Molech is certain, from Jerem. xix. 4, 5. where the judgments

Q. What was the consequence of his apostacy?

A. The Lord raised him up adversaries in the persons of Hadad the Edomite, and Rezon king of Damascus; and, by the prophet Ahijah, appointed Jeroboam, the son of Nebat, to be king over ten tribes of Israel, after the death of Solomon. "Solomon sought therefore to

of God are denounced against the kings of Judah, because of these execrable holocausts. The scene of these sanguinary rites was the valley of the son of Hinnom, (which separated the mount of Olives from Jerusalem) called Tophet, either from the *furnace* in which the victims were devoted to the god, or from the *drums* by which their shrieks were overpowered. The Carthaginians also, a Phœnician colony, carried these inhuman practices to an extreme: being hard pressed in the war with Agathocles, the tyrant of Syracuse, they offered up, at one time, two hundred children of the first rank, to propitiate this bloody deity; and it was even accounted meritorious for mothers to show the utmost unconcern during the performance of this horrid tragedy.—See ROLLIN's Anc. Hist. vol. i. book 2.

Solomon does not appear to have carried his apostacy to this extravagant length, but his posterity did, as the Jewish history expressly declares; because these rites formed a very principal part of the worship of Baal. 2 Chron xxxiii. 6. Jer. xix. 1—13.

Little is known relative to Chemosh, the god of Moab; but Mr. PARKHURST conjectures from Jerem. xlviii. 11—13, 26. that he may be identified with Comus, the god of revelry, of the Greek mythology, to whom, in name, he bears a very close resemblance. Ashtoreth, whose name occurs very early in Mosaic history, Gen. xiv. 5. is identified with the Io, Isis, Juno, Diana, and Venus or Astarte, of pagan superstition: and, according to GALE, (Court of the Gentiles, part 1. book 2, chap. 2.) was worshipped in Britain under the name of Adraste.

kill Jeroboam;" but he fled, and took refuge with Shishak the king of Egypt.

Q. Did Solomon find true felicity in the abundance of carnal pleasures he had provided for himself?

A. No: after possessing every thing which wealth and power could procure, he declared, as the conviction of his judgment, that without the fear of God, life and all its pleasures were but "vanity and vexation of spirit."

A. M. 3027. *Q.* How long did he reign over Israel?
B. C. 977. *A.* Forty years.

Q. What were the literary works of this prince?

A. "He spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things, and of fishes." All these works, however, are lost, save a few of the proverbs "which the men of Hezekiah, king of Judah, copied out;*" and two or three of the songs.

A. M. 3028. *Q.* Who succeeded Solomon?
B. C. 976. *A.* Rehoboam, his son by Naamah the Ammonitess.

Q. By what was his accession followed?

A. The Israelites who had assembled at Shechem to make him king, caused Jeroboam, whom they had recalled from Egypt, to remonstrate with Rehoboam, in their name, against the burdens imposed upon them by Solomon. The king wishing to take counsel on the subject, requested them to come again on the third day. In the

* Prov. xxv. 1.

mean time he advised "with the old men that stood before Solomon his father;" and they counselled him to serve them, and to give them good words: this opinion, however, he rejected; and adopted the advice of the young men that had grown up with him. Wherefore on the third day when the Israelites came to him, he said to them, "My father made your yoke heavy, and I will add to your yoke: my father chastised you with whips, but I will chastise you with scorpions." They no sooner heard this than they withdrew their allegiance from Rehoboam; Adoram, whom he sent to remonstrate with them, was stoned; and the king, in great alarm, fled to Jerusalem.

CHAPTER VII.

*The kingdom of Israel.**

A. M. 3028. B. C. 976. *Rehoboam* 1.

Q. By what was this revolt followed?

A. The ten tribes immediately made Jeroboam king: wherefore Rehoboam went

* While the kingdom of the ten tribes subsisted,

Homer and Hesiod are said to have flourished ....B. C.	907
Lycurgus gave laws to Sparta.....	884
Caranus, one of the Heraclidæ, founded the kingdom of Macedon	814
The æra of the Olympic games fixed	776
Theopompus established the Ephori at Sparta.....	760
The city of Rome was built	753
Nabonassar proclaimed himself king of Babylon, and burnt the annals of his predecessors	747

against them with a large army; but at the commandment of the Lord, by Shemaiah the prophet, his troops were disbanded, and sent home.

Q. Did Jeroboam serve the Lord?

A. No: fearful of the return of the tribes to their allegiance to David's house, to which he supposed their going up thrice in the year to Jerusalem to worship might contribute, he set up a golden calf* at Dan, and another at Bethel, and thus taught the Israelites to forsake the Lord their God.

Q. Did he endeavour to conciliate the Levites?

A. No: he ordained for the service of his gods priests out of other tribes,† and thus "cast out the priests of the Lord." Moreover he "ordained a feast unto the children of Israel" on "the fifteenth day of the eighth month, in the month which he had devised of his own heart."

Q. How did the Lord manifest his displeasure against Jeroboam?

A. He sent a prophet to Bethel to predict the defilement of the idolatrous altar by Josiah king of Judah. This duty he performed in presence of Jeroboam; and as a pledge of its fulfilment declared that the altar should

* Jeroboam's idolatry was state policy: he had no confidence in these gods, 1 Kings xiv. 1—4. The calf was a repetition of Aaron's offence.

† Not *priests of the lowest of the people*, 1 Kings xii. 31. but *out of all the people:* the sin therefore consisted in putting into the priests' office persons not appointed by God.—Compare 1 Kings xii. 31. 2 Chron. xiii. 9. Heb. v. 4.

forthwith be rent and the ashes poured out. The accomplishment of the predicted sign immediately followed; and the king, greatly irritated, endeavoured to seize the person of the prophet; but his hand, which he had stretched out for the purpose, instantly dried up. He therefore sought the prayers of the man of God, at whose intercession it was immediately restored.

Q. What befel this prophet?

A. Being deceived by another prophet, he disobeyed the word of the Lord. Therefore as he was returning home, he was slain by a lion.*

Q. Had Jeroboam any other indication of the divine displeasure?

A. Yes: his son Abijah falling sick, Jeroboam sent his wife in disguise to Shiloh, to ascertain from Ahijah the prophet, the result of his sickness. Ahijah, to whom the Lord had made known the design of the king, accosted her as she entered the door of his house, and announced to her the sentence of extirpation passed upon the family of Jeroboam, and the approaching death of Abijah.

Q. What wars did Jeroboam carry on?

A. He warred with Rehoboam and Abijam all his days.

Q. What became of him?

A. After reigning two and twenty years, "the Lord struck him and he died;" and Nadab, his son, whom he had associated with himself in the government, reigned in his stead.

* See the story 1 Kings xiii. 1—25.

A. M. 3049. *Q.* What became of Nadab?
B. C. 955. *A.* He carried on a war against the
Asa 3. Philistines; but whilst he was besieging Gibbethon, one of their cities, Baasha conspired against him and slew him: and, having seized the crown, utterly destroyed all the house of Jeroboam.

Q. What wars did Baasha carry on?

A. He warred against Asa, king of Judah, all his days.

Q. Did he fear the Lord?

A. No: he walked in the ways of Jeroboam; wherefore the Lord sent Jehu the prophet, the son of Hanani, to announce to him the awful judgments that awaited his family on account of his sins.

A. M. 3072. *Q.* What became of Baasha?
B. C. 932. *A.* Having reigned four and twenty
Asa 26. years over Israel, he died; and was succeeded by his son Elah.

Q. With what people did Elah carry on war?

A. He warred against the Philistines, and sent Omri, captain of the host, to besiege Gibbethon. Meantime
A. M. 3073. he gave himself up to intemperance;
B. C. 931. but in the second year of his reign,
Asa 27. Zimri, one of his captains, assassinated him whilst he was drunk, in the house of his steward, and reigned in his stead.

A. M. 3073. *Q.* How did Zimri act towards the family
B. C. 931. of Elah?
Asa 27. *A.* He slew all his house, his kindred, and also his friends. But the army at Gibbethon hearing of the death of Elah, raised Omri, their captain, to

the throne. Leaving Gibbethon, therefore, Omri immediately led his army against Zimri, and besieged him in Tirzah. The city being captured, Zimri shut himself up in the palace, and setting fire to it, perished in the flames, after a reign of seven days.

A. M. 3073. *Q.* Was Omri then left in quiet pos-
B. C. 931. session of the crown?

Asa 27. *A.* No: half of the people declared for Tibni, son of Ginath, and made him a king; in consequence of which a civil war ensued. "But the people that followed Omri prevailed against the people that followed Tibni:—so Tibni died, and Omri reigned."*

A. M. 3077. *Q.* Did Tirzah continue to be the capital
B. C. 927. of Israel?

Asa 31. *A.* No: Omri built a new capital, and called it Samaria, after Shemer, of whom he bought the hill on which the city stood.

Q. Did Omri fear God?

A. No: "he wrought evil in the eyes of the LORD,
A. M. 3084. and did worse than all that *were* before
B. C. 920. him." After a reign of twelve years, he
Asa 38. died, and was succeeded by Ahab his son.

Q. What was the character of Ahab?

A. He was obstinately given to idolatry, and "did more to provoke the LORD—to anger than all the kings—that were before him." For "he took to wife Jezebel the daughter of Ethbaal king of the Zidonians,—and reared up an altar for Baal," and "made a grove."

* See Remarks to Chron. Table, No, 4.

Q. For what is Jezebel remarkable?

A. For her hatred to the worship of the true God,* whose prophets she caused to be slain; and for zeal in the cause of Baal, whose prophets, four hundred and fifty in number, besides the prophets of the groves,† were fed at her own table.

Q. Were all the LORD's prophets destroyed?

A. No: Obadiah, Ahab's steward, who "feared the Lord greatly," took a hundred prophets, and hid them by fifties in a cave, and fed them with bread and water.

Q. What was the consequence of Ahab's sins?

A. At the prayer of Elijah the Tishbite, the Lord visited Israel with a famine that continued three years and six months.

Q. How was Elijah himself supported in this calamitous period?

A. He dwelt, by God's command, at the brook of Cherith, whither ravens carried him bread and flesh every morning and evening. When this brook dried up, the Lord commanded him to go to Zarephath in Zidon, and to sojourn there with a poor widow.

Q. How did this woman behave to the prophet?

A. Believing him to be a man of God, she hesitated not to make him a small cake, though all that remained of her provisions was a handful of meal and a little oil:

* So pre-eminent was the wickedness of this woman, that the Spirit has used her name Rev. ii. 20. to personify the abominations of idolatry.

† A kind of druids, or priests of the oaks, to the groves of which they resorted to celebrate their abominable mysteries.

being assured that the barrel of meal should not waste, nor the cruise of oil fail, until the day that the Lord should send rain upon the land: which came to pass accordingly.

Q. How did the Lord further interpose in behalf of this woman?

A. Her only son dying, Elijah prayed for his restoration; "and the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived."

Q. Was Ahab aware that the famine was sent in answer to Elijah's prayer?

A. Yes: and therefore he sought for him in all the neighbouring kingdoms, but in vain. However in the third year the LORD said to Elijah, "Go, shew thyself unto Ahab; and I will send rain upon the earth."

Q. What was the result of the interview?

A. Ahab charged Elijah with being the troubler of Israel: but this charge was retorted by the prophet, who, attributing all the judgments that had befallen the land to the iniquity of Ahab's house, proposed to meet the prophets of Baal and the prophets of the groves, at mount Carmel, and there to appeal to the divine judgment. To this Ahab acceded; and all Israel, and the idolatrous prophets, were accordingly assembled at mount Carmel.

Q. What mode of appeal was there adopted?

A. Elijah proposed, on his own part, to offer sacrifice, *without fire*, to the LORD; that the false prophets should offer sacrifice, in a similar manner, to Baal; and that an answer *by fire* from heaven, should determine

who was the God of Israel. "And all the people answered and said, It is well spoken."

Q. How did they then proceed?

A. The prophets of Baal, having prepared a bullock and laid it on the altar, at the time of the morning sacrifice, called on Baal till noon day, saying, "O Baal! hear us: but *there was* no voice, nor any that answered. And they leaped upon the altar." Elijah therefore mocked them and said, "Cry aloud, for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them;" and continued prophesying until the time of the evening sacrifice, but in vain.

Q. How had Elijah been occupied in the mean while?

A. He had taken twelve stones according to the number of the tribes of Israel, and re-erected the altar of the LORD, that had been thrown down. Around this altar he made a trench; and when the victim was laid in order on the wood, he filled the trench with water. And at the time of the evening sacrifice, he approached the altar and said, "LORD God of Abraham, of Isaac, and of Israel, let it be shown this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and

the dust, and licked up the water that *was* in the trench. And when all the people beheld, they fell on their faces: and they said, The LORD he *is* the God; the LORD he *is* the God."

Q. How did Elijah improve this circumstance?

A. He commanded the people to seize the false prophets by whom they had been deluded, and for whose abominations the land mourned; and having conducted them to the brook Kishon, slew them there.

Q. What followed this execution?

A. Elijah sent to Ahab saying, "Get thee up; eat and drink, for there is a sound of abundance of rain."—"And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain."

Q. What effect did the execution of the prophets produce on Jezebel?

A. It displeased her exceedingly, and she threatened the life of Elijah in revenge. He fled therefore to Beer-sheba; and leaving his servant there, "went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers." He then lay down and slept.

Q. How was he awoke?

A. "An angel touched him, and said unto him, Arise *and* eat. And he looked, and behold, *there was* a cake baken on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again."

And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; because the journey *is* too great for thee."

Q. What followed?

A. "He arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

Q. What occurred there?

A. After bewailing the apostacy of Israel, and the slaughter of the Lord's prophets, he had an awful manifestation of the presence of God: and was assured that there were yet in Israel seven thousand who had not bowed the knee to Baal. He was then commanded to return to the wilderness of Damascus, and to anoint Jehu to be king over Israel, Hazael to be king over Syria, and Elisha to succeed himself in the prophetic office.*

A. M. 3102. *Q.* Who made war upon Ahab about
B. C. 902. this time?

Jehoshaphat 15. *A.* Benhadad, king of Syria, made war upon Ahab, and with two and thirty princes and a large army laid siege to Samaria. Ahab at first was inclined to submit; but the vexatious requirements of Benhadad determined him at length to resist: and the war was terminated by the discomfiture of the Syrians, whom the Lord delivered into the hands of Ahab.

Q. How did Ahab act towards Benhadad?

* He left the anointing of Jehu to Elisha his successor. 2 Kings ix. 1—10.

A. He made a treaty* with him, and sent him away: therefore a prophet was sent to tell him that his own life should be forfeited for that of Benhadad, whom the Lord had appointed to utter destruction.

Q. How long did the peace between Israel and Syria continue?

A. Three years.

Q. Of what wickedness were Ahab and Jezebel guilty during this interval?

A. Naboth, the Jezreelite, having refused to sell Ahab a vineyard, he was so displeased, that on his return home he "turned away his face and would eat no bread." Jezebel, therefore, having ascertained the cause of his grief, sent letters in his name to the elders of the city, and ordered them to try and to condemn Naboth on a false accusation of blasphemy. This was accordingly done; and Naboth being stoned, Ahab went to take possession of the vineyard.

Q. How was he reproved for this wicked deed?

A. Elijah was sent to meet him with this message, "Thus saith the Lord, Hast thou killed and also taken possession? In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.—And the dogs shall eat Jezebel by the wall of Jezreel."

Q. What effect was produced on Ahab by this denunciation?

* The *chutzoth* or *streets* spoken of in this treaty, 1 Kings xx. 34. MICHAELIS supposes to be *pasturing places* for flocks, in the district of Damascus, and the circumjacent country.

A. He rent his clothes, and put on sackcloth and fasted; on which account the evils threatened against his house were suspended in his days.

Q. From whom did Ahab receive tribute?

A. He received annually a hundred thousand lambs, and a hundred thousand rams, with the wool, from Mesha, king of Moab.*

Q. What circumstance caused a renewal of the Syrian war?

A. The refusal of the Syrians to restore Ramoth-gilead. Ahab, therefore, accompanied by Jehoshaphat, king of Judah, went against them with an army; although forewarned by Micaiah the prophet, that he should be slain in the conflict.

Q. How did he treat Micaiah on this account?

A. Incensed at his prediction, because it was contradictory to the declarations of four hundred false prophets who had promised him success, he sent him to prison until the conclusion of the war.

A. M. 3105. *Q.* How was the war terminated?

B. C. 899. *A.* Ahab being mortally wounded in

Jehoshaphat 18. battle, died in the evening, and the Syrians were left in possession of the field.

Q. Was Elijah's prediction concerning Ahab fulfilled?

A. Yes: his body being carried home, the servants washed his chariot and his armour in the pool of Samaria:

* Many of the oriental princes were, like Mesha,—sheep-masters. Both sacred and profane history abound in instances of the wealth and power of the eastern shepherds.

and dogs came and licked his blood. Ahaziah, his son, succeeded him.

Q. What city was rebuilt in the days of Ahab?

A. Jericho was rebuilt by Hiel of Bethel, "He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun."*

Q. What mercantile speculation was begun by Ahaziah?

A. He built ships at Ezion-geber to go to Ophir for gold, and was joined in the undertaking by Jehosaphat, king of Judah: but the fleet was wrecked.

A. M. 3105. *Q.* What befel Ahaziah?

B. C. 899. *A.* In the second year of his reign, he

Jehosaphat 18. fell down through a lattice in his upper chamber, and died shortly after.

Q. What remarkable circumstance was connected with his death?

A. The servants whom he had sent to inquire of Baal-zebub, the god of Ekron, concerning his illness, were met by Elijah, who bade them return and say to Ahaziah, "Thou shalt surely die." The king no sooner received this message, than he sent a captain and fifty men to bring Elijah to him: this company and another, with their captains, were consumed by fire from heaven, at the

* Commentators interpret this in the successive deaths of all Hiel's children:—the first died in laying the foundation, and the last in setting up the gates of the city: thus his family became extinct.

prayer of the prophet. But a third captain, sent with another fifty, begging earnestly of the prophet that his life, and that of his men, might be precious in his sight, Elijah at the command of an angel, went down and delivered the message to the dying king.

A. M. 3105. *Q.* Who succeeded Ahaziah?

B. C. 899. *A.* Jehoram his brother, because Aha-
Jehosaphat 18. ziah had no son.

Q. What signal honour was conferred in this reign on Elijah?

A. He was taken up to heaven by a whirlwind.

Q. By what was this circumstance preceded?

A. Elijah, (whose intended removal from this life was not unknown to the prophets,) unable to induce Elisha to leave him, walked with him to the Jordan, which being divided by Elijah's mantle, they passed over on dry ground.

Q. What happened beyond the Jordan?

A. Elisha solicited a double portion of his master's spirit, which, though "a hard thing," was promised, provided Elisha saw him when he was taken up. While conversing together, "behold, a chariot of fire, and horses of fire that parted them both asunder.—And Elisha beheld, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof:" and he rent his clothes.

Q. How did Elisha prove that the spirit of Elijah rested upon him?

A. He took the mantle of Elijah which had fallen, and smote the Jordan, saying, "Where *is* the LORD

God of Elijah?" and the waters immediately divided, and he passed over to Jericho.

Q. Was any search made for Elijah?

A. Yes: the prophets, notwithstanding the assurances of Elisha, imagining the Spirit of the Lord might have cast him upon some mountain, or into some valley,* sent fifty men to seek for him; "and they sought three days, but found him not."

Q. What service did Elisha render to Jericho?

A. The inhabitants lamenting the badness of the water, and the barrenness of the land, Elisha cast salt into the spring, and healed the water and the land in the name of the Lord.

Q. What occurred in his way to Bethel?

A. A great number of children came out of the city, and mocked him saying, "Go up, thou bald head!† go up, thou bald head! and he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two of them."

Q. Mention some of the miracles wrought by this prophet?

A. He multiplied the widow's oil to enable her to pay her creditors; gave a son to the Shunammite, whose

* Some similar circumstance to that mentioned, Acts viii. 39, 40. must have occurred at a former period to warrant this supposition —See 1 Kings xviii. 12. Ezek. iii. 14, 15, viii. 3. xi. 1, 2 Corinth. xii. 2, 3.

† They taunted him with what they probably considered the false story of Elijah's translation.

husband was a very old man; and when the lad died some years after, restored him again to life; healed the deadly pottage; multiplied the loaves of bread; cured Naaman of the leprosy; and caused iron to swim.

Q. By what was the death of Ahab followed?

A. By the rebellion of Mesha, king of Moab, who had been tributary to Israel. Jehoram, therefore, having induced Jehoshaphat king of Judah, and the king of Edom to join him, invaded Moab.

Q. What was the issue of the war?

A. At first the Israelites were much distressed for want of water. But having consulted Elisha, he commanded them to fill the valley with ditches, assured them that they should have abundance of water, and moreover, that the Lord would deliver the Moabites into their hand. This accordingly came to pass: for on the morrow, while offering the morning sacrifice, the valley was filled with water. The reflection of the sun upon it, gave it an appearance of blood to the Moabites, who concluded that the confederated troops had smitten one another. They hastened, therefore, in expectation of plunder, to the camp of the Israelites, where a sanguinary conflict ensued. The king of Moab, seeing that the battle went against him, offered his eldest son for a burnt offering upon the wall. The Israelites, however, were victorious; and after wasting the enemy's country, they returned to their own land.

Q. In what war was Jehoram next engaged?

A. In a war with Benhadad, king of Syria, in which Elisha rendered him great service by apprizing him of

the enemy's designs. Benhadad being consequently frustrated, suspected his servants of treachery; but they assured him of their fidelity, and attributed the discovery of his plans to Elisha.

Q. To what measure had Benhadad thereupon recourse?

A. Designing to seize the person of the prophet, then at Dothan, he sent horses and chariots and a great host, which compassed the city about. At the sight of them, the servant of the man of God was sore afraid; but at the prayer of the prophet, his eyes were opened, and "he saw: and, behold, the mountain full of horses and chariots of fire round about Elisha:" and the Syrians, when they "came down to him," were smitten with blindness.*

Q. What became of them?

A. Elisha accosted them, and, promising to conduct them to the man whom they sought, led them to Samaria. "And Elisha said, LORD, open the eyes of these *men* that they may see: and the LORD opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria." But when Jehoram would have smitten them, he was overruled by the prophet,† who bade him set victuals before them, and send them back to their master.

Q. By what calamity was this event followed?

A. By a famine of seven years' continuance. Towards

* Not a privation of sight, but a holding of the eyes, similar to that which prevented the two disciples from knowing the Lord Jesus. Luke xxiv. 16.

† Elisha seems to have had great influence with Jehoram.—See 2 Kings iv. 13.

its close, Benhadad laid siege to Samaria; and the dearth of provisions became so great, that a woman boiled and ate her own son.

Q. What circumstance arose out of this?

A. A woman, who had partaken of the horrid repast on condition that her son should be the next victim, having hid her child, complaint was made to Jehoram, who immediately sent a messenger to take off Elisha's head; but the prophet, having acquainted the elders who were with him at the time, of the king's intention, caused the door to be secured until Jehoram himself came down.* "And Elisha said, Hear ye the word of the LORD: Thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria." But "a lord on whose hand the king leaned, answered the man of God and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof."

Q. How was this prediction verified?

A. The Lord caused the Syrians to hear the noise of a great host, which so alarmed them that leaving their tents and every thing behind them, they fled with the utmost precipitation. Four Israelitish lepers whom want and despair had determined to go to the Syrian camp, finding it deserted, ate and drank heartily, and

* This explication of 2 Kings vi. 30—33. is given by the Rev. T. STACKHOUSE, who assigns the concluding expression in the chapter to Jehoram.—See Hist. of Bib. vol. iv. book 6.

chariot." His body was afterwards thrown into the field of Naboth, agreeably to the prediction of Elijah.

Q. What became of Ahaziah?

A. He was smitten in his chariot by Jehu's servants, in the way to Gur, and died at Megiddo.*

Q. What became of Jezebel?

A. Having tired her head and painted her eyes,† she appeared at the window, and as Jehu entered the city, accosted him with reproaches. Lifting up his face therefore to the window, he cried, Who is on my side? and some eunuchs looking out, he commanded them to throw her down. "So they threw her down:—and he trod her under foot;" and her body was devoured by dogs, according to the word of Elijah.

Q. What misfortune befel the house of Ahaziah at the same time?

A. While Jehu was executing judgment on the house of Ahab, he met forty-two of the brethren of Ahaziah

* The unhappy consequences of forming bad connexions were never more strikingly displayed than in the evils entailed upon the family of good Jehoshaphat, by the alliance contracted with that of Ahab. It turned Jehoram from the ways of his father, and he not only died under the displeasure of God, but almost all his family was cut off. 2 Chron. xxi. 6, 12—17. xxii. 1—4. 7, 8, 10.

† 2 Kings ix. 30. Not *painted her face*, but *put her eyes in painting*—tinged the eye lashes with a black powder, a custom referred to Jerem. iv. 30. Ezek. xxiii. 40. and still common in many parts of the east. According to Dr. E. D. CLARKE, the powder used by the Syrian women is prepared from sulphuret of antimony.

going to salute the royal family, and caused them all to be put to death.

Q. Who was Jehu's particular friend?

A. Jonadab son of Rechab.

Q. In what scheme did he assist Jehu?

A. In his scheme to destroy Baal out of Israel. All the worshippers of this god being assembled on pretence of a great sacrifice, were slain by Jehu's army; and the images and temple of Baal destroyed.

Q. What remarkable thing is recorded of Jonadab?

A. He commanded his posterity to drink no wine for ever, neither to build houses, nor to sow seed, nor to plant vineyards, but to dwell in tents all their days.*

Q. How was Jehu rewarded for his zeal?

A. The Lord assured him that his children of the fourth generation should sit on the throne of Israel. Nevertheless Jehu walked in the way of Jeroboam, the son of Nebat; wherefore, in the latter part of his reign, "the Lord began to cut Israel short, and Hazael smote them in all the coasts of Israel."

Q. How long did Jehu reign?

A. He reigned twenty-eight years, and left the kingdom to Jehoahaz his son.

A. M. 3145. B. C. 859. *Q.* Was the reign of this prince prosperous?

Joash 23. *A.* No: he did evil in the sight of the Lord, and was therefore delivered into the hands of Hazael, king of Syria, who reduced the army of Israel

* Jerem. xxxv.

to fifty horsemen, ten chariots, and ten thousand footmen; for he "had made them like the dust by threshing." Wherefore Jehoahaz besought the Lord, and the Lord gave them some deliverance from their enemies.

A. M. 3161. *Q.* How long did he reign?

B. C. 843. *A.* He reigned seventeen years, and then

Joash 39. left the kingdom to Joash his son*.

Q. What prince made war on Joash?

A. Amaziah, king of Judah, whom he defeated at Bethshemesh?

Q. What followed this victory?

A. Joash took Jerusalem and plundered the temple; and after taking hostages, and breaking down four hundred cubits of the wall, returned to Samaria.

Q. Was Joash always successful?

A. No: he was sore oppressed by the Syrians. Therefore he went to visit Elisha, then on his death bed; and lamenting to him the fate of his unhappy country, the dying prophet promised him three victories over Syria.†

Q. Were his predictions fulfilled?

A. Yes: Joash defeated Benhadad thrice, and recovered the cities of Israel.

Q. What occurred in the sepulchre of Elisha?

* Joash began to reign in his father's life time.—See Chron. Tab. No. 4.

† *The arrow of deliverance* by which Elisha symbolized the rescue of Israel from the yoke of Syria, 2 Kings xiii. 17. seems to refer to an ancient custom of throwing an arrow or a spear into a country as a declaration of war.—See HORNE's Introd. vol. iii. part 2. chap. 7.

A. A dead man being thrown into the sepulchre no sooner touched the bones of Elisha than he revived and stood on his feet.

A. M. 3175. *Q.* How long did Joash reign?
B. C. 829. *A.* He reigned sixteen years, and was
Amaziah 15. succeeded by Jeroboam II.

Q. Did Jeroboam fear God?

A. No: "he did evil in the sight of the LORD:" nevertheless the Lord saved Israel by his hand; for he defeated the Syrians, captured Damascus, and "restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah,* the son of Amittai, the prophet, of Gath-hepher."

A. M. 3214. *Q.* How long did Jeroboam reign?
B. C. 790. *A.* One and forty years: his death was
Uzziah 15. followed by an interregnum of two and twenty years.

Q. What testimony does the Spirit bear to the religious condition of Judah and Israel generally, about this time?

A. "Ephraim," saith the Lord, "compasseth me about with lies, and the house of Israel with deceit; but Judah yet† ruleth with God, and is faithful with the saints."

* "Jonah is reckoned the most ancient of the prophets, usually so called, whose writings are preserved in the canon of Scripture."—Bp. NEWTON's Dissertation.

† Hosea xi. 12.

Q. What particular mission was Jonah commanded to undertake about this time?

A. He was commanded to go and prophecy against Nineveh: but instead of obeying the Lord, he went down to Joppa, and embarked for Tarshish to go from the presence of the Lord.

Q. What happened on the voyage?

A. A violent storm arose; and the mariners, after calling in vain upon their gods, and chiding Jonah for sleeping in the midst of danger, cast lots to ascertain for whose cause they were thus threatened with destruction; and the lot fell on Jonah. Being questioned by the mariners, he confessed himself a Hebrew who had fled from the presence of the Lord. They were, therefore, exceedingly afraid; but consulting him as to the means of averting the impending calamity, he told them that if he were cast into the sea, a calm would ensue.

Q. Was his counsel followed?

A. Not at first: "the men rowed hard to bring the vessel to land:" finding every effort unavailing, after praying the Lord not to lay innocent blood to their charge, they took Jonah and cast him into the sea, which immediately ceased from raging. "Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD and made vows."

Q. What became of Jonah?

A. "The LORD had prepared a great fish* to swallow

* Fishes sixty feet long have been seen in the Mediterranean. "Exactly in the same part of the sea where the

up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD: and the LORD spake unto the fish, and it vomited out Jonah upon the dry land."

Q. Of what was this event a type?

A. Of the descent of Christ into the grave.*

Q. What followed Jonah's deliverance?

A. He was commanded a second time to go and prophecy the overthrow of Nineveh within forty days: which he did accordingly.†

Q. What was the consequence?

A. The king and the nobles proclaimed a very strict fast; and they, and all the people, from the greatest to the least, put on sackcloth, and humbled themselves before the Lord. And "they turned from their evil way; and God repented of the evil that he had said that he would do unto them, and he did it not."

Q. What followed this?

A. Jonah made himself a booth, and sat under it, eastward of the city, to watch its fall. Finding, however, that the Lord had extended mercy towards it, he was sore displeased, and prayed for death.

vessel with Jonah encountered the tempest, I have been witness to their existence, after the subsiding of a storm, in which, perhaps, the agitation of the waters roused these enormous monsters from their oozy beds, in the caverns of the deep."—See WILSON's Travels in Egypt, &c.

* Matt. xii. 39, 40.

† Bishop Newton thinks that Jonah spoke this prediction during the reign of some Assyrian prince, anterior to any whose names are given in Scripture.

Q. How did the Lord condescend to convince Jonah of his folly?

A. Jonah being much annoyed by the heat, the Lord prepared a gourd which afforded him a refreshing shade. But the gourd being smitten the day following by a worm, withered; and Jonah, overcome by the heat, "wished in himself to die; and God said to Jonah, Dost thou well to be angry for the gourd? And he said I do well to be angry *even* unto death."

Q. What reply did the Lord make to Jonah?

A. "Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle?"

A. M. 3237. B. C. 767. *Uzziah* 38. *Q.* When did the interregnum of Israel cease?

A. In the thirty-eighth year of Uzziah, king of Judah, when Zachariah, the fourth generation from Jehu, ascended the throne of his father Jeroboam. After a short reign of six months, this prince was slain by Shallum, who usurped the throne.

A. M. 3238. B. C. 766. *Uzziah* 39. *Q.* How long did Shallum reign?

A. Only one month; being slain by Menahem, son of Gadi, who reigned in his stead.

Q. What acts of Menahem are recorded?

A. His extreme barbarity to the cities which did

not open to him; and the imposition of a tax of fifty shekels of silver upon all the wealthy Israelites, to raise a thousand talents of silver for Pul, king of Assyria,
A. M. 3249. who had made war upon him. He reigned
B. C. 755. ten years, and left the kingdom to Peka-
Uzziah 50. hiah his son.

A. M. 3251. *Q.* How long did Pekahiah reign?
B. C. 753. *A.* Only two years: Pekah, one of his
Uzziah 52. captains, slew him in his palace, with fifty of the Gileadites, and reigned in his stead.

Q. What war was undertaken by Pekah?

A. He fought with Rezin, king of Syria, against Judah, and in one battle slew one hundred thousand men, and carried into captivity a hundred thousand people, with much spoil.

Q. What became of the captives?

A. By the advice of Oded, the prophet, some of the heads of the people insisted upon restoring them to liberty: therefore, after having fed and clothed them, they sent them back to Samaria.

Q. What powerful monarch attacked Israel in this reign?

A. Tiglath-pileser, king of Assyria, "who took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria."

A. M. 3270. *Q.* What befel Pekah?
B. C. 734. After a reign of twenty years, he was
Ahaz 4. slain by Hosea son of Elah; who, after

A. M. 3278. an interregnum of eight years, ascended
B. C. 726. the throne of Israel.
Ahaz 12. *Q.* Was his reign prosperous?

A. No: he was subdued by Shalmaneser, king of Assyria, to whom he became tributary until the
A. M. 3284. seventh year of his reign. He then made
B. C. 720. an alliance with So, king of Egypt,
Hezekiah 5. and brought no present to the king of Assyria.* Shalmaneser, therefore, seized his person, put him in prison, and encamped before Samaria.

A. M. 3286. *Q.* What was the issue of the war?
B. C. 718. *A.* After a siege of three years, the city
Hezekiah 7. fell into the hands of Shalmaneser, who "carried away Israel† captive into Assyria, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." Thus ended the kingdom of Israel, three hundred and seventy-nine years after its commencement under Saul.‡

Q. Why did the Lord thus afflict the Israelites?

A. "Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*."

Q. How were the Israelitish cities repeopled?

* See note (*) page 204.

† This captivity must be understood of the mass of the people, because many Israelites were still left in the land. 2 Chron. xxxiv. 6, 9.

‡ See Chron. Table, No. 4.

A. The king of Assyria peopled them with men from Babylon, from Cuthah, from Ava, from Hamath, and from Sepharvaim. But because they feared not the Lord, he sent lions among them, which slew many of them.

Q. What was the consequence?

A. Believing that God was displeased because they had not rendered him due worship, they laid the matter before Shalmaneser, who thereupon sent one of the priests to "teach them the manner of the God of the land. Howbeit, every nation made gods of their own: —so these nations feared the LORD, and served their graven images, both their children, and their children's children."*

CHAPTER VIII.

The kingdom of Judah.

A. M. 3028. B. C. 976. *Jeroboam* 1.

Q. What was Rehoboam's first undertaking, after the separation of the ten tribes?

A. He built several cities and strong-holds for the defence of his kingdom.

Q. Did he serve the Lord?

A. Yes; for a short time: but when he thought his kingdom established, he forsook the law of the Lord.

* These people were the ancestors of the Samaritans whom the Jews so much detested.—See the sequel.

A. M. 3032. *Q.* What was the consequence of this?
B. C. 972. Shishak,* king of Egypt, invaded Judah
Jeroboam 5. with twelve hundred chariots, six thousand horsemen, and an immense army of Lubims, Sukkiims,† and Ethiopians: and, among other cities, having captured Jerusalem, he plundered the temple and palace of all the wealth left there by Solomon.

Q. How was Shishak restrained from further violence?

A. Rehoboam and the princes humbling themselves because of the word of the Lord by Shemaiah the prophet, the Lord restrained the hand of Shishak.

Q. What war did Rehoboam carry on?

A. He and Jeroboam warred continually.

Q. Of what persons was his family composed?

A. Of eighteen wives, and sixty concubines; twenty-eight sons, and sixty daughters.

A. M. 3045. *Q.* How long did he reign?
B. C. 959. *A.* He reigned seventeen years; and
Jeroboam 18. left the kingdom to Abijah his son.

Q. Did Abijah serve the Lord?

A. No: "he walked in all the sins of his father:—and his heart was not perfect with the LORD his God, as the heart of David his father."

Q. What war did he carry on?

A. He warred against Jeroboam, whose troops he defeated with great slaughter; and captured several of his cities.

* Many of the learned identify this prince with Sesostris.
† Probably so called from *dwelling in caves.*

Q. Of what persons did Abijah's family consist?

A. Of fourteen wives, twenty-two sons, and sixteen daughters.

Q. How long did he reign?

A. He reigned three years; and left the kingdom to Asa his son.

A. M. 3047. *Q.* What was the first undertaking of
B. C. 957. Asa?
Jeroboam 20. *A.* He commenced a general reformation; and during the peace he enjoyed, he fortified his kingdom.

Q. By whom was this peace interrupted?

A. By Zerah, the Ethiopian,* who with a million of men invaded Judah: but Asa cried unto the Lord, and he delivered them into the hands of Asa, who defeated them, and returned with immense spoil to Jerusalem.

A. M. 3061. *Q.* What took place in the fifteenth year
B. C. 943. of Asa's reign.
Baasha 13. *A.* The Jews renewed their covenant with God; a general reformation from idolatry was effected; and Asa's mother was deposed for apostatizing from the faith.

A. M. 3072. *Q.* What occurred in the six and twen-
B. C. 932. tieth year?†
Baasha 24. *A.* Baasha invaded Judah, and began to

* In the original, *Zerah the Cushite*. On account of their proximity to Judah, most probably the Arabian Cushites are here intended. A great portion of this army may have consisted of mercenaries.

† In 2 Chron. xvi. 1. this event is placed in the thirty-sixth year of Asa, which is the tenth of Omri. Baasha's last year corresponds with the twenty-sixth of Asa.—See Chron. Tab. No. 4.

build Ramah, to prevent the migration of his subjects to that kingdom. Asa, however, with the treasures of the temple hired the assistance of Benhadad the Syrian, whose troops forthwith invaded Israel: and whilst Baasha was engaged in this war, Asa demolished Ramah, and with the materials, built Geba and Mizpeh.

Q. What followed this?

A. The Lord sent Hanani the seer to reprove Asa, because he had sought aid of the Syrians: but Asa was wroth with the prophet, and put him in prison. And "he oppressed *some* of the people at the same time."

Q. What befel Asa?

A. He became diseased in his feet; nevertheless "he sought not to the LORD, but to the physicians:" and he died, in the forty-first year of his reign. "And they buried him in his own sepulchres,—and made a very great burning for him."

A. M. 3088. *Q.* Who succeeded him?

B. C. 916. *A.* His son Jehoshaphat. This prince

Ahab 5. "sought to the God of his father, and walked in his commandments." And "the fear of the LORD fell upon all the kingdoms round about Judah, so that they made no war with Jehoshaphat:" and the Philistines and Arabs brought him tribute.

Q. What was the amount of his army?

A. One million one hundred and sixty thousand men, with which he garrisoned the castles and store cities that he built in Judah.

Q. Did he attend to the religious condition of his people?

A. Yes: he caused the princes, the priests, and the Levites, to travel through the land, for the purpose of teaching the people from the book of the law.

Q. With what family did Jehoshaphat contract an alliance?

A. With the family of Ahab: Jehoram his son married Athaliah, daughter of Ahab and Jezebel. In consequence of this alliance Jehoshaphat joined Ahab in his war with Syria; on which account the Lord rebukéd him by the prophet Jehu.

Q. To what did Jehoshaphat apply himself after his return from the Syrian war?

A. He travelled through the land, and brought back the people from their idolatry; established judges in every city, and charged them to administer justice in the fear of God; and made his sons governors in the land.

Q. Was the peace of Judah uninterrupted?

A. No: the Ammonites, Moabites, and Edomites, invaded Judah with a numerous army. Jehoshaphat therefore called a solemn assembly, and entreated the Lord, who by the mouth of Jahaziel promised them salvation from their enemies. On the morrow, therefore, the children of Judah went forth against the enemy, preceded by the Levites, who were appointed to praise the Lord before the army. And as they began to sing, their foes turned their swords upon each other; and of that great multitude none escaped. The children of Judah spent three days in collecting the spoil; and on the fourth day they assembled in the

valley of Berachah; and after praising the Lord for his goodness, they returned to Jerusalem with great joy.

A. M. 3104. *Q.* In what commercial speculation did
B. C. 900. Jehoshaphat engage?

Ahaziah 1. *A.* He joined Ahaziah, the idolatrous king of Israel, in building a fleet to go to Ophir; on which account the Lord was displeased with him, and frustrated his design, by the destruction of the ships at Ezion-geber.

A. M. 3112. *Q.* How long did he reign?
B. C. 892. *A.* He reigned twenty-five years, and
Joram 8. left the kingdom to Jehoram his son.

Q. Did Jehoram fear the Lord?

A. No: "he did evil in the sight of the Lord;" adopted the abominable superstitions of the heathen worship;* and slew all his brethren, and several of the princes of Israel, with the sword.

Q. What was the consequence of his impiety?

A. The Edomites revolted from him; and the Lord stirred up against him the Philistines, Arabians, and Ethiopians.

Q. Was he warned of the displeasure of God for his sins?

A. Yes: he received a letter from Elijah† the prophet, threatening him with the divine displeasure. These

* 2 Chron. xxi. 11.

† It is evident from 2 Kings i. 17. and 2 Chron. xxi. 12. that Elijah was living in the second year of Jehoram's reign, which, reckoned from the death of Jehoshaphat, corresponds to the fifth year from his accession. Inattention to the chronology of this period has caused many strange speculations about this letter.

threatenings were soon accomplished; for the bands of the Philistines, Arabians, and Ethiopians, brake into Judah, plundered the palace, and carried away all his wives and children,* except Ahaziah his youngest son.

A. M. 3116. After this the Lord smote him with an
B. C. 888. incurable disease, so that at the end of
Joram 12. two years his bowels fell out,† and he died, unregretted by his people.‡ He was succeeded by Ahaziah.§

Q. Did Ahaziah fear God?

A. No: he "walked in the ways of the house of Ahab: for his mother was his counseller to do wickedly." When

A. M. 3116. he had reigned about a year over Judah,
B. C. 888. he went to Jezreel to visit Joram king
Joram 12. of Israel, and was there slain by Jehu.
A. M. 3117. *Q.* Who succeeded him?
B. C. 887. *A.* Athaliah his mother seeing that her
Jehu 1. son was dead, destroyed all the seed royal of Judah, except Joash, Ahaziah's youngest son, and seized the crown.

Q. How did Joash escape?

A. Jehoshabeath, sister of Ahaziah, and wife of Jehoiada the priest, concealed him and his nurse in the temple, where he remained six years.

* The children were slain by the Arabs. 2 Chron. xxii. 1.

† This seems to be eminently the disease of persecutors.

‡ "Departed without being desired." 2 Chron. xxi. 20.

§ Jehoram at thirty-two years of age began to reign, and having reigned eight years, died at forty; consequently Ahaziah his youngest son was not forty-two, 2 Chron. xxii. 2 but twenty-two years old, 2 Kings viii. 26.

A. M. 3122. *Q.* What took place the following year?
B. C. 882. *A.* Jehoiada having concerted measures
Jehu 6. with several of the nobles, brought Joash into the temple, and having given him the testimony, anointed him king over Judah. Athaliah hearing the music and acclamations by which the ceremony was attended, hurried into the temple, and seeing the king, she cried, Treason! Treason! but was immediately seized by the guards, who conducted her forth, and put her to death.

Q. What was the first act of the new government?

A. Jehoiada caused the king and the people to covenant to be the Lord's. This was followed by a general reformation; the temple of Baal was demolished, his images and altars destroyed, and the priests of Baal slain before the altar.

Q. Did Joash fear the Lord?

A. "He did right in the sight of the Lord all the days of Jehoiada the priest." And he repaired the temple, which had been much injured by the sons of Athaliah; and replaced the gold and silver vessels which Athaliah had taken away for the service of the idolatrous temples.

Q. What honours were paid to Jehoiada at his death?

A. "They buried him in the city of David among the kings, because he had done good in Israel, both towards God, and towards his house."

Q. What followed this event?

A. The princes of Judah solicited Joash to re-establish idolatry; and notwithstanding the remonstrances of the

prophets, he not only complied with their request, but caused Zechariah, the son of Jehoiada his benefactor, to be put to death in the courts of the temple, because he testified against their apostacy: and when Zechariah died "he said, The LORD look upon it, and require it."

Q. Did the LORD requite Joash?

A. Yes: he delivered the host of Judah into the hands of a very small band of Syrians, who destroyed all the princes, and returned with great spoil to Syria. After their departure he was confined to his bed by sore disease; and while in this state, his own servants conspired against him, and slew him, after he had reigned forty years.

A. M. 3162. *Q.* Who succeeded him?

B. C. 842. *A.* Amaziah his son, whose first care on

Joash 4. being established in the kingdom, was to slay the men that had killed his father.

Q. In what war was Amaziah engaged?

A. In a war with the Edomites. On this occasion he hired one hundred thousand Israelitish troops; but after they had joined his army, he dismissed them by God's command, and sent them home. "And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand. And ten thousand alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were broken all in pieces."*

* This revolting instance of inhumanity may be classed with those mentioned in note (‡) pages 180, 181.

Q. Of what wickedness was Amaziah guilty at the conclusion of this war?

A. He forsook the Lord, and worshipped the gods of Edom, which he had captured; and threatened to smite the prophet whom the Lord sent to reprove him.

Q. What was the consequence?

A. The Israelites whom he had dismissed from his army, having in their way home plundered several of the cities of Judah, Amaziah made war upon Joash their king, but was defeated by him at Bethshemesh. After this victory Joash advanced to Jerusalem, plundered it, and broke down part of the wall; and after taking hostages from Amaziah, returned to Samaria.

A. M. 3188. *Q.* How long did Amaziah survive this
B. C. 816. defeat?
Jerob. II. 15. *A.* Upwards of fifteen years; when a conspiracy being formed, "against him in Jerusalem, he fled to Lachish; but they sent to Lachish after him, and slew him there."

A. M. 3200. *Q.* Who succeeded him?
B. C. 804. *A.* After an interregnum of eleven years,
Jerob. II. 27. all the people of the land made Uzziah (or *Azariah*) his son, king over Judah.

Q. Did Uzziah fear the Lord?

A. Yes: "he sought God in the days of Zechariah, who had understanding in the visions of God:" and therefore God prospered him, and helped him against the Philistines, the Arabians, the Mehunims, and the Ammonites.

Q. How did he keep the Philistines in subjection?

A. He brake down the walls of Gath, of Jabneh, and of Ashdod, and built cities in their land.

Q. How did he strengthen his own country?

A. He built towers near the gates of Jerusalem; caused great quantities of armour and warlike weapons to be prepared; constructed engines to throw arrows and great stones; and organized an army of three hundred and seven thousand five hundred men, over whom he appointed two thousand six hundred warlike chiefs.

Q. Of what did his wealth consist?

A. "He had much cattle both in the low country and in the plains;" for the convenience and security of which "he built towers in the desert and digged many wells:" and he had "husbandmen and vine-dressers in the mountains and in Carmel: for he loved husbandry."

Q. What was the consequence of his prosperity?

A. "His heart was lifted up to his destruction; for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense,"* notwithstanding the opposition of the high priest and his brethren: wherefore the Lord smote him with a leprosy, and the priests thrust him out of the temple. And he continued "a leper unto the day of his death, and dwelt in a separate house:—and Jotham his son *was* over the king's house, judging the people of the land."

* Saul was rejected from being king for an offence not very dissimilar to this.—See page 155.

A. M. 3251. *Q.* How long did Uzziah reign?
B. C. 753. *A.* Fifty-two years.
Pekah 1. *Q.* What memorable circumstance occurred in the year that king Uzziah died?

A. Isaiah had a vision of the glory of Christ.*

Q. What prophets besides Isaiah lived in this reign?

A. Amos and Hosea.

A. M. 3252. *Q.* Who succeeded Uzziah?
B. C. 752. *A.* Jotham his son. This prince "be-
Pekah 2. came mighty, because he prepared his ways before the LORD his God."

Q. What people did he subdue?

A. He subdued the Ammonites; and for three years caused them to pay annually one hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley.

Q. How did he improve the state of Judah?

A. "He built cities in the mountains,—and in the forests he built castles and towers."

A. M. 3267. *Q.* How long did he reign?
B. C. 737. *A.* He reigned sixteen years: and left
Pekah 17. the kingdom to Ahaz his son.

Q. Did Ahaz fear the Lord?

A. No: he worshipped molten images, burnt incense in the valley of the son of Hinnom, burnt his children in the fire, and sacrificed and burnt incense in the high places, and under every green tree.

* Isa. vi. John xii. 39—41.

Q. What was the consequence?

A. The Lord stirred up his enemies on every side. The Syrians, Israelites, and Edomites, severally defeated him, and carried away multitudes of captives; the Philistines invaded the land, and dwelt in the cities they took; and the kingdom fell a prey to civil discord.

Q. To whom had he recourse when in distress?

A. He sent the treasures of the temple, and of his palace, to Tiglath-pileser, king of Assyria; who immediately fell upon the Syrians, slew Rezin their king, and carried the people of Damascus into captivity.

Q. Did the afflictions of Judah humble Ahaz?

A. No: "he trespassed yet more against the Lord;—sacrificed to the gods of Damascus;—made altars in every corner of Jerusalem;—and in every several city of Judah he made high places to burn incense unto other gods."

Q. How did he show his contempt for the temple service?

A. He collected the sacred vessels and cut them in pieces, and shut up the doors of the house.

A. M. 3280. B. C. 724. *Hosea* 3. *Q.* Did Ahaz continue to reign sole monarch over Judah?

A. No: in the fourteenth year of his reign, he associated his son Hezekiah with himself in the government;* and they appear to have reigned jointly

* This practice was commenced by David, and was common to the kings of Judah and Israel, as may be seen by referring to Chron. Tab. No. 4.

until the death of Ahaz, which happened two years
A. M. 3282. afterwards.
B. C. 722. *Q.* Where was Ahaz buried?
Hosea 5. *A.* In Jerusalem; but not in the sepulchres of the kings.

Q. What remarkable vision had Isaiah at this time?

A. He had a vision of the subversion of the Babylonian empire.*

Q. Did Hezekiah fear the Lord?

A. Yes: "he did right in the sight of the LORD, according to all that David his father had done." When he became possessed of the whole government, he immediately repaired and cleansed the temple; and, with the rulers of Jerusalem, offered sin offerings for the whole kingdom. On this occasion "the Levites stood with the instruments of David, and the priests with the trumpets.—And when the burnt offering began, the song of the LORD began also;—and all the congregation worshipped, and the singers sang,† and the trumpeters sounded: *and* all *this continued* until the burnt offering was finished."

Q. What was the next object of Hezekiah's solicitude?

A. He was anxious to effect a general reformation, and on this account he deferred the passover‡ until the second month. In the interim, he commanded the priests to sanctify themselves; and sent messengers from Dan

* Isa. xiii. 1—xiv. 28.

† They praised "the LORD with the words of David, and of Asaph the seer." 2 Chron. xxix. 30.

‡ See page 72—74.

to Beersheba, to invite those Israelites whom the king of Assyria had left in the land,* to the feast.

Q. How was this passover observed?

A. Instead of seven, they observed it fourteen days, offering peace offerings, and making confession to the God of their fathers. And there was great joy in Jerusalem: for since the time of Solomon, there had not been the like.† And the priests and Levites arose and blessed the people: and their voice was heard, and their prayer ascended unto heaven.

Q. What followed the dismission of the people?

A. On their return to their homes they immediately commenced the destruction of the images, the groves, the high places, and the altars in Judah and Israel: and

* Between the æra of the Subversion of the kingdom of the ten tribes B.C. 718, and that of the Return of the Jews from Babylon, B. C. 536, profane history records:—

	B. C.
The addition of January and February to the calender by Numa Pompilius	709
The assumption of the title of king of Media by Dejoces	700
The combat between the Horatii and Curiatii	667
The building of Byzantium, the present Constantinople, by a colony of Grecians	658
The archonship of Draco, which began	624
The attempt of Pharaoh Necho to form a junction between the Nile and the Red Sea	610
The circumnavigation of Africa by the Phœnicians	604
The archonship of Solon. Thales and Anaximander flourished about this time	594
The capture of Tyre by Nebuchadnezzar, who in the following year conquered Egypt	572

† On this occasion they slaughtered two thousand bullocks, and seventeen thousand sheep. 2 Chron. xxx. 21—27.

Hezekiah destroyed the brazen serpent which Moses had made in the wilderness,* to which the Israelites had, in the days of their idolatrous princes, burnt incense.

Q. How did Hezekiah support the temple worship?

A. He gave liberally of his own substance, and commanded the people to bring their tithes, that the priests and Levites might be encouraged in the work of the Lord.

Q. What was the consequence of this devotion to God?

A. He "prospered in all his works," and not only threw off all dependence on Assyria, but attacked and smote the Philistines.

A. M. 3293. B. C. 711. *Q.* By what was his prosperity interrupted?

A. In the fourteenth year of his reign, Sennacherib, king of Assyria, invaded Judah, and took all the fenced cities. In order to purchase a peace, Hezekiah took the gold and silver from the temple and palace, and sent it to the Assyrian monarch at Lachish. This submission, however, did not satisfy Sennacherib, who sent Tartan, Rabsaris, and Rabshakeh,† with a great army against Jerusalem: but Hezekiah, hearing of their approach, stopped all "the fountains which *were* without the city," and prepared for a vigorous defence.

Q. How did the Assyrians proceed on their arrival Jerusalem?

* See page 106.

† 2 Kings xviii. 17. These are names of office: Tartan signifies *keeper of the tribute*; Rab-saris, *prince of the eunuchs*, or *keeper of the harem*; and Rabshakeh, *the chief cup-bearer*.

A. They summoned Hezekiah to surrender; grossly insulted his servants whom he had sent to parley with them; and blasphemed the God of Israel. Sennacherib also sent a very blasphemous letter to Hezekiah; "and for this cause the king, and the prophet Isaiah, prayed and cried to heaven."

Q. Were their prayers heard?

A. Yes: "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians, an hundred fourscore and five thousand:" wherefore Sennacherib departed and returned to Nineveh.

Q. What befel this impious monarch?

A. He was assassinated by two of his own sons, while worshipping in the house of Nisroch his god.

Q. Had not Hezekiah another remarkable deliverance about this time?

A. Yes; he was sick unto death, and had received a commandment by Isaiah the prophet, to "set his house in order,"* preparatory thereto: at this Hezekiah wept sore; and turning his face to the wall† prayed to the Lord saying; "I beseech thee, O LORD, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight."

Q. Was his prayer heard?

A. Yes: "before Isaiah was gone out into the middle

* See note (†) page 188.

† "When at a distance from the temple, the more devout Jews turned themselves towards it when they prayed. We have an instance of this in Dan. vi. 10."—HORNE's Introd.

court, the word of the Lord came to him, saying, Turn again, and tell Hezekiah, the captain of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold I will heal thee: on the third day thou shalt go up unto the house of the Lord. And I will add unto thy days fifteen years."

Q. What sign was given him that the Lord would heal him?

A. The Lord at the prayer of Isaiah, "brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz."

Q. What followed these signal interpositions of Providence?

A. "Many brought gifts to the Lord to Jerusalem, and presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations." And Merodach Baladan, king of Babylon, sent letters and a present to him by his ambassadors, who were commanded to inquire concerning the wonder done in the land. Hezekiah, willing on this occasion to display his magnificence, showed them all his precious things, the silver, the gold, the spices, the perfumes, and his armoury and treasury.

Q. What message did Isaiah bring him in consequence of this?

A. Isaiah said unto him, "Hear the word of the Lord, Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall

be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the Lord which thou hast spoken.—*Is it not good,* if peace and truth be in my days?"

Q. What was Hezekiah's condition during the remainder of his life?

A. He became rich in gold, silver, spices, and precious stones; and had great abundance of corn, and wine, and oil, and very much cattle; and he prospered in all his works.

A. M. 3308. B. C. 696. *Q.* How long did Hezekiah survive his recovery?

A. Fifteen years.

Q. What prophets beside Isaiah lived in his reign?

A. Hosea and Micah, who with their cotemporary Isaiah, prophecied in this and some preceding reigns.

Q. How was Hezekiah honoured at his death?

A. He was buried in the principal sepulchre of the kings, "and all Judah and all Jerusalem did him honour at his death."

Q. What tribe carried on separate warfare in the reign of this prince?

A. The Simeonites. Finding that the land in the valley of Gedor was well adapted for pasturage, they fell upon the children of Ham who dwelt there, "and destroyed them utterly,—and dwelt in their stead." A detachment of five hundred men went also to mount

Seir, "and smote the rest of the Amalekites that were escaped," and took possession of their territory.*

A. M. 3309. *Q.* Who succeeded Hezekiah?

B. C. 695. *A.* Manasseh his son, who was only twelve years of age.

Q. Did he fear the Lord?

A. No: "he did evil in the sight of the Lord, and built again the high places, and reared up altars for Baalim, and made groves, and worshipped all the host of heaven." And he set up a carved image in the temple; built idolatrous altars in its courts; and "caused his children to pass through the fire in the valley of the son of Hinnom;† he also observed times,‡ and used enchantments, and witchcraft, and dealt with a familiar spirit, and with wizards." Moreover he "shed innocent blood very much, till he had filled Jerusalem from one end to another."

Q. Had Manasseh any warning of God's displeasure on account of his wickedness?

A. Yes: "the Lord spake to Manasseh and to his people, but they would not hearken,—and Manasseh seduced them to do more evil than did the nations whom the LORD had destroyed before the children of Israel."

Q. What was the consequence of his wickedness?

* 1 Chron. iv. 39—43. † See note (†) page 217.

‡ *To observe times* is supposed to be the casting of nativities, and the endeavour to pry into futurity by observing the aspects and configurations of the planets, &c.; a practice denounced in the Mosaic law. Deut. xviii. 9—14.

A. The Lord delivered him into the hands of the king of Assyria, who carried him to Babylon. How long he remained there cannot be ascertained; but at length he humbled himself, and cried to the Lord, who heard his prayer and brought him again to Jerusalem. After his restoration he manifested the sincerity of his repentance by entirely renouncing idolatry, and by commanding Judah to serve the Lord God of Israel.

Q. How did he provide for the security of his kingdom?

A. He strengthened the fortifications of Jerusalem and put garrisons in all the fenced cities.

A. M. 3363. *Q.* How long did he reign?

B. C. 641. *A.* He reigned fifty-five years: and was succeeded by Amon his son.

Q. Did Amon fear the Lord?

A. No: he became a very gross idolater.

A. M. 3364. *Q.* What befel him?

B. C. 640. *A.* In the second year of his reign, "his servants conspired against him and slew him." The people of the land, however, put them to death for their treason, and made Josiah, Amon's son, then eight years old, king in his father's stead.

Q. For what is Josiah remarkable?

A. For his early piety: in the eighth year of his reign he began to seek after the God of David his father; and in the twelfth year, he made a tour through the land to effect the abolition of idolatry.

Q. What prophets ministered during this reign?

A. Jeremiah the son of Hilkiah, and Zephaniah.*

A. M. 3382. *Q.* What occurred in the eighteenth
B. C. 622. year of his reign?

A. While the workmen were repairing the temple, Hilkiah the priest found the book of the law, and sent it to the king. Josiah immediately ordered Shaphan the scribe to read it; but was so alarmed at the judgments denounced against idolatry, of which the house of Judah had been very guilty, that he sent several men of rank to inquire of the Lord, by Huldah the prophetess, concerning them.

Q. What answer was returned?

A. They were sent back to tell Josiah that the Lord would bring upon Jerusalem, for the idolatry of its inhabitants, all the curses of the book; but that he should be gathered to his grave in peace, and should not see the evil, because he had humbled himself before God. Josiah therefore assembled the elders and people of the land, small and great, in the temple; and having read to them the book of the law, engaged them to serve the Lord with all their hearts.

Q. What was the consequence of this covenant?

A. Josiah demolished the idolatrous temples, brake the images in pieces, burnt the chariots of the sun, and took away the horses; overturned all the altars, cut down the groves, defiled the high places and Tophet,

* Obadiah and Habbakuk are supposed by commentators to have been cotemporary with these prophets.

purged the temple of the vessels made for Baalim and the groves; and slew the idolatrous priests.

Q. What prediction was fulfilled at this time?

A. The prediction of the man of God who cried against the altar at Bethel, in the days of Jeroboam I.; for Josiah offered upon that altar the priests of the high places, and burnt upon it the bones of men brought from the neighbouring sepulchres;* after which he broke down both the altar and high place.

Q. What respect did he show to the memory of the man of God?

A. Having ascertained his sepulchre by the inscription upon it, he forbade the disturbance of his bones, and of those of the old prophet.

Q. How was the passover observed this year?

A. It was observed with unusual solemnity, for there had been no passover like it kept in Israel since the days of Samuel the prophet. It appears to have been followed by a peace of thirteen years' continuance.†

* By the law of Moses a dead body conveyed a legal pollution to every thing that touched it,—even to the very house and furniture, Numb. xix. 14—16. and this was the reason why the priests, because of their daily ministrations, were forbidden to assist at any funerals, but those of near relatives. Nay, the very bones, though they had lain ever so long in the grave, if digged up, conveyed a pollution to any who touched them; and on this account Josiah caused the bones of the false priests to be burnt upon the altar at Bethel, 2 Kings xxiii. 15, 16. to the intent that being thus polluted, it might be held in the greater detestation.—See HORNE's Introduction, vol. iii. p. 4. chap. 8.

† 2 Kings xxiii. 21—23. 2 Chron. xxxiv. 8—xxxv. 19.

A. M. 3395. *Q.* What befel Josiah?

B. C. 609. *A.* In the thirty-first year of his reign he attacked Pharaoh Necho, king of Egypt, who had gone up to fight against the king of Assyria by the Euphrates. Pharaoh in vain remonstrated with him: the two armies fought at Megiddo, and Josiah was slain.* "And all Judah mourned for him; and Jeremiah lamented him, and all the singing women and the singing men spoke of him in their lamentations,—and made them an ordinance in Israel."†

A. M. 3395. *Q.* Who succeeded him?

B. C. 609. *A.* The people of the land made Jehoahas king: but after three months, Pharaoh raised Eliakim, another of Josiah's sons, to the throne, and changed his name to Jehoiakim; and carried Jehoahaz captive to Egypt, where he died.‡

Q. Did Jehoiakim fear God?

A. No: "he did evil in the sight of the Lord,"§ and the Lord sent against him the Syrians, the Moabites, the Ammonites, and Nebuchadnezzar king of Babylon.

A. M. 3398. This prince having captured Jerusalem,
B. C. 606. plundered the temple, and carried away
Nebuch. 1. captive "certain of the children of Israel,

* It had been prophecied that he should come to the grave in peace; which can only be explained of his removal from this life before the scourge was sent upon the land of Judah; because God, in mercy to him, designed that his eyes should not see the evils which were about to be inflicted on his subjects.

† See Appendix F. ‡ Jerem. xxii. 10—12.

§ Jerem. xxii. 13—17. xxvi. 20—23.

and of the king's seed, and of the princes," to minister to the king of Babylon.

Q. How are these captives described?

A. They were comely in person, "and skilful in all wisdom, and cunning in knowledge, and understanding science."

Q. Who among these captives were particularly distinguished?

A. Daniel, Hananiah, Mishael, and Azariah. Their names were changed, by the prince of the eunuchs, to Belteshazzar, Shadrach, Meshach, and Abednego;* they were fed from the royal table; and were provided with a course of instruction for three years, in the learning and language of the Chaldeans. Daniel and his three friends, however, fearing defilement† from the king's meat, obtained permission to use pulse‡ instead.

Q. Was Nebuchadnezzar satisfied with their proficiency?

A. Yes: "at the end of the days—the king communed with them,—and in all matters of wisdom and understanding,—found them ten times better than all the magicians *and* astrologers that *were* in all his realm."

A. M. 3400. B. C. 604. *Q.* What happened in the second year of Nebuchadnezzar's reign?

* These names have reference to the Babylonish gods.

† This defilement may have been three-fold: because the Babylonians ate animals proscribed as unclean by the Jewish law; animals strangled or not properly blooded; and animals previously offered to their gods.—See Dr. A. Clarke's Com.

‡ Such vegetable diet as barley, peas, &c.

A. He had a very singular dream; but being unable to recollect it, he required the wise men to show to him both the dream and its signification: and because they declared the thing to be beyond the reach of human wisdom, he commanded Arioch,* captain of the guards, to slay them all. But Daniel, hearing of the decree, went to the king, and promising to make known the dream, obtained a respite.

Q. How was Daniel enabled to fulfil his promise?

A. He and his friends "desired mercies of the God of heaven concerning this secret;" which, in answer to their prayers, "was revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven."

Q. How did Daniel relate the dream to Nebuchadnezzar?

A. Daniel, after impressing on the king's mind that it was the living God who had made known to him what should come to pass in the latter days, thus proceeded, "Thou, O king, sawest, and behold a great image.—And the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the

* This man's situation as *chief of the slayers*, was precisely the same as Potiphar's under Pharaoh, and Benaiah's under Solomon.—See pages 55, 183, 200, 201.

silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors: and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

Q. How did Daniel interpret this vision?

A. He represented the head of gold as a symbol of the glory of the Assyrian empire; and the other parts of the image,—the silver, the brass, and the iron mixed with the clay, as figures of three great monarchies which should arise in succession after the Assyrian, and bear rule over all the earth: but which should be successively broken in pieces, and be followed by a kingdom that should stand for ever.*

Q. How was Nebuchadnezzar affected by this disclosure?

A. He said to Daniel "Of a truth your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." And "he fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him." Also "he gave him many great gifts, and made

* The three monarchies besides the Assyrian, were the Persian, Grecian, and Roman. The two former, and the Assyrian also, seem to be noticed because of their political relation to Judah; and the latter, not only because of its relation to Judah, but also on account of the influence of the Romish government in the Christian Church. For the illustration of these prophecies, consult Bp. NEWTON's Dissert. the Bp. of CLOGHER's Dissert. and M. ROLLIN's Anc. Hist.

him ruler over the whole province of Babylon, and chief of the governors over all the wise men."

Q. What service did Daniel render his companions?

A. "He requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon."

Q. Of what impiety was Jehoiakim guilty at this time?

A. A roll containing a message from the Lord to the house of Judah being read to him, he cut it to pieces and cast it into the fire.*

Q. What did the Lord say concerning the death of this prince?

A. He said, "They shall not lament for him, saying, Ah Lord! or Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."†

Q. With what family did the Lord contrast the rebellious house of Judah?

A. With the family of the Rechabites.‡ Jeremiah having tried their fidelity by inviting them to drink wine, was commanded to deliver this message to them, "Thus saith the LORD of hosts, Because ye have obeyed the commandment of Jonadab your father,—Jonadab the son of Rechab shall not want a man to stand before me for ever."

* The Jews mark the 29th of Chisleu in their calendar, as an annual fast for the burning of this roll.—See PRIDEAUX's Connect. part i. book 1

† See his character, Jerem. xxii. 13—17. and doom, 18, 19. and xxxvi. 30—31.

‡ Jerem. xxxv. See page 241.

A. M. 3406. *Q.* What befel Jehoiakim?
B. C. 598. *A.* In the eleventh year of his reign,
Nebuch. 8. Nebuchadnezzar again invaded Judah, and having captured Jerusalem, plundered the temple of part of its wealth, carried Jehoiakim in fetters to Babylon, and placed Jehoiachin* his son on the throne.

Q. What befel Jehoiachin?

A. After reigning three months and ten days,† he was deposed and carried to Babylon with all his house, "and all the princes, and all the mighty men, and all the craftsmen and smiths: none remained save the poorer sort of the people of the land."

Q. What message did the Lord send to the captives by Jeremiah?

A. He commanded them to build houses, to plant gardens, and to promote marriages among themselves, as they had many years to remain in the land;‡ and also to seek the welfare of Babylon, from which he promised them deliverance after the accomplishment of seventy years.§

Q. What became of Jehoiachin in Babylon?

A. He was put into prison, where he remained seven and thirty years.

* Called also Coniah and Jeconiah.

† In comparing 2 Kings xxiv. 8. and 2 Chron. xxxvi. 9. some error appears to have crept into the text, as there is a variation of ten years in the age of Jehoiachin.

‡ Jerem. xxix. 4—7.

§ Ezekiel, who appears to have gone to Babylon at this time, dates the captivity from the deposition and imprisonment of Jehoiachin, i. 2. xl. 1. Jerem. xxix. 10—14.

Q. Who succeeded him?

A. Mattaniah; whom Nebuchadnezzar caused to swear by the Lord to be faithful, and whose name he changed to Zedekiah.*

Q. Did Zedekiah fear the Lord?

A. No: being deluded by false prophets, he "hardened his heart from turning unto the LORD."

Q. Did these prophets go unpunished?

A. No: Ahab and Zedekiah were slain by Nebuchadnezzar; the family of Shemaiah was doomed to extirpation;† and Hananiah, who prophesied in the fourth year of Zedekiah, was smitten for his iniquity, and died in the same year.

Q. What violation of the Mosaic law was tolerated in this reign?

A. The princes and people retained both male and female Hebrews in servitude, beyond the term of six years, the period prescribed by the Mosaic law.‡

Q. What prediction concerning Babylon did Jeremiah send to his captive countrymen at this time?

A. He wrote the Lord's judgments against Babylon in a book; and having given it to Seraiah, one of the

* Jehoiachin had an uncle and a brother of this name, 1 Chron. iii. 15—16. Which of these succeeded him it is not easy to determine.—Compare 2 Kings xxiv. 17. with 2 Chron. xxxvi. 10.

† Jerem. xxix. 20—32.

‡ When Nebuchadnezzar encamped before the city, they were induced to let their servants go free: but when he raised the siege to go to fight against the Egyptians, they compelled them to return to servitude.—See Jerem. xxxiv.

Jewish princes, then about to proceed on an embassy to Babylon,* charged him to read it to the captives there, and afterwards to sink it with a stone in the Euphrates, repeating these words, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

Q. Did Zedekiah remain faithful to Nebuchadnezzar?

A. No: he entered into an alliance with Hophra, king of Egypt, and rebelled against Nebuchadnezzar.

A. M. 3415. Therefore Nebuchadnezzar came with all
B. C. 589. his army and laid siege to Jerusalem,
Zedek. 9. in the tenth day of the tenth month, in the ninth year of Zedekiah's reign.

Q. What occurred in Babylon the self same day?

A. The word of the Lord made known this event to Ezekiel,† who communicated it to his brethren. And though in the evening of the same day the wife of the prophet died, yet he was forbidden to mourn; that he might be a sign to the rebellious house of Judah.

Q. What service did the Egyptians render to Zedekiah?

A. They advanced toward Jerusalem with an army, and caused Nebuchadnezzar to raise the siege. Unwilling however to hazard a battle with him, they returned to Egypt, and Nebuchadnezzar again laid siege to the city. The supplies of provision being thus cut off, the inhabitants suffered all the horrors of famine,

* This is the explication usually given of Jerem. li. 59, as there is no account elsewhere of Zedekiah having gone to Babylon.

† Ezek. xxiv.

and women ate their own children, according to the prediction of Moses.*

Q. What befel Jeremiah during the suspension of the siege?

A. He endeavoured to escape from the city, but the captain of the guard seized him, and charging him with falling away to the Chaldeans, scourged him and sent him to prison.† During his confinement he had several interviews with Zedekiah, but could not induce him to obey the commandment of the Lord.

A. M. 3417. *Q.* How did the war terminate?

B. C. 587. *A.* The city fell into the hands of the

Nebuch. 19. Chaldeans,‡ who made a dreadful carnage without regard to age or sex. Zedekiah, who had fled, was taken in the plains of Jericho, and carried with other prisoners before Nebuchadnezzar in Riblah. Enraged because of their perfidy, this prince slew the nobles of Judah, put to death the sons of Zedekiah before

* Deut. xxviii. 53—57. Lament. ii. 20. iv. 10. The like circumstance occurred at the siege of Samaria by the Syrians, and during the siege of Jerusalem by the Romans.

† Ebedmelech, one of the eunuchs, received a very gracious promise from God, because of his kindness to Jeremiah. xxxviii. 6—13. xxxix. 15—18.

‡ The history of the Babylonish captivity closes the books of Kings and Chronicles, which appear to be but extracts of more detailed records. Thus the acts of David, first and last, were written by Samuel, Nathan, and Gad: those of Solomon, by Nathan, Ahijah, and Iddo: Rehoboam's, by Shemaiah: Abijah's, by Iddo: Jehoshaphat's, by Jehu son of Hanani: Uzziah's and Hezekiah's, by Isaiah: and part of Jehoiakim's and Zedekiah's, by Jeremiah.

their father's face, and after putting out the eyes of the unfortunate king, sent him in chains to Babylon. And on the tenth day of the following month, Nebuzaradan, captain of the guard, having plundered the temple, set the city on fire in several places, and brake down the walls.*

Q. To whom did Nebuchadnezzar commit the government of Judah?

A. To Gedaliah, grand-son of Shaphan. This appointment was very gratifying to the Jews, great numbers of whom returned "out of all places whither they had been driven," to Mizpeh, and placed themselves under the protection of the governor.

Q. What became of Gedaliah?

A. Ishmael, one of the seed royal, caused him and a great number of his friends, to be treacherously murdered in Mizpeh: after which he carried away all the Jews whom the Assyrians had left under the care of Gedaliah. On his way, however, to the land of the Ammonites, Johanan the son of Kareah, intercepted his

* Nebuzaradan arrived at Jerusalem on the seventh, and set the city on fire on the tenth day of the month, 2 Kings xxv. 8. Jer. lii. 12. The second temple is said to have been burnt by the Romans on the anniversary of the same day.

The iniquitous and idolatrous practices of the Jews are recorded by all the prophets, but more especially by Jeremiah and Ezekiel; and the awful judgments by which the Lord visited their transgressions, are pathetically described in the book of Lamentations. This overthrow is still remembered by the Jews in an annual fast.

troop, and recovered the captives; but Ishmael with eight men made his escape.

Q. What became of Jeremiah?

A. Being set at perfect liberty by Nebuzaradan, he placed himself under the protection of Gedaliah; but after the death of that governor he fell successively into the hands of Ishmael and Johanan.

Q. What line of conduct did Johanan pursue?

A. He enquired of the Lord by Jeremiah, and was assured that the divine favour would be extended to himself, to the captains of the forces, and to all the people, if they remained in Judea: but that sword, famine, and pestilence should pursue them, if they sought refuge in Egypt. Nevertheless Johanan, pretending that Jeremiah spake falsely, "obeyed not the voice of the Lord," but went to Tahpanhes in Egypt, and took Baruch, Jeremiah, and all the people that had been left under the protection of Gedaliah, with him.

Q. What message was sent to them there by the Lord?

A. Jeremiah was ordered to hide great stones in the clay of the brick kiln, near the entry of Pharaoh's house in Tahpanhes,* in the sight of the Jews; and to declare that on these stones Nebuchadnezzar should spread his royal pavilion, and that he should desolate Egypt, break the images of their gods, and burn their temples.†

* "Tahpanhes is Daphne, not far from Pelusium, the first city in Egypt, in the road from Judea, and, as it were, its key." —See Rev. T. STACKHOUSE's Hist. of Bible, vol. iv. book 1.

† As Egypt was overrun by the Assyrian monarch, agreeably to the word of the Lord by the prophets, we cannot doubt the

Q. Did these warnings produce any good effect?

A. No: the Jews began to worship the gods of Egypt, and especially "the queen of heaven,"* to whom they burnt incense, poured out drink-offerings, and made cakes; attributing to the neglect of this worship all their calamities: wherefore the Lord decreed their utter destruction.†

Q. To what trial were Shadrach, Meshach, and Abednego subjected in Babylon?

A. To a trial of their faith in the God of their fathers. For Nebuchadnezzar having set up an image of gold in the plains of Dura, near Babylon, assembled by proclamation, all the princes of his realm, to its dedication; and required them, on hearing the sound of the music, to fall down and worship it, on pain of being cast into the midst of a burning fiery furnace. Shadrach, Meshach, and Abednego, who as governors of the province of Babylon were there present, refusing to comply, were accused to the king, before whom they boldly asserted their confidence in God, their firm assurance of his salvation, and their inflexible resolution not to worship the golden image.

Q. What was the consequence?

A. The king was filled with fury; and having caused the furnace to be made seven times hotter than usual,

fulfilment of all these prophecies. Jeremiah is said by tradition to have been stoned there by his idolatrous and incorrigible countrymen.

* This idolatry had been common in Judah. Jerem. vii. 18.

† Jerem. xliii. xliv.

ordered his mighty men to cast them, bound in their clothes, into the midst of the fire. This was immediately done; but to the astonishment of Nebuchadnezzar, though the scorching flame had slain the executioners, Shadrach, Meshach, and Abednego were seen walking with an angel in the midst of the burning fiery furnace.

Q. How did this affect the king?

A. Struck with so miraculous an interposition, he approached the furnace, and commanded them, in the presence of all the nobles, to come forth; and still more astonished that not a hair of their heads was singed, nor their coats changed, and that even the smell of fire had not passed upon them, he broke out in ascriptions of praise to the Most High, who had thus rescued his faithful servants; and made a decree that every subject of his vast empire should reverence the God of Shadrach, Meshach, and Abednego.

Q. Did he show any personal favour to these faithful men?

A. Yes: he promoted them in the province of Babylon.

Q. What befel Nebuchadnezzar after this?

A. As the marvellous displays of divine judgment which he had seen, made no lasting impression on his mind, he was adjudged to a very singular punishment. Of this he was forewarned by a remarkable dream, which Daniel explained, recommending the king at the same time to avert, by a thorough reformation, the impending judgment. But he rejected this counsel; and at the expiration of twelve months, "he was driven from men, and did eat grass as oxen, and his body was wet with the

A. M. 3433.
B. C. 571.
Nebuch. 35.

dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

Q. How long did he live in this condition?

A. Seven years; after which his reason returned, and he was restored to his kingdom.

Q. How did he signalize his restoration?

A. He made known to all his subjects the wonderful dispensation he had experienced, and blessed the Most High, "and praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and whose kingdom is from generation to generation."

A. M. 3442. *Q.* How long did he survive this event?
B. C. 562. *A.* A very short time; at his death he left the kingdom to his son Evil-Merodach.*

Q. What happened in his reign?

A. In the first year of his reign, "he lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,—and set his throne above the throne of the kings that were with him in Babylon."

A. M. 3443. *Q.* How long did Evil-Merodach reign?
B. C. 561. *A.* His crimes made his government so intolerable, that Neriglissar, his brother-in-law, slew him in the second year of his reign, and usurped the throne.†

* This prince is the Ilvarodamus of profane history, as is evident from the time of his succession, which exactly agrees with the period of Jehoiachin's release.

† Dean PRIDEAUX infers from Jer. xxii. 30. lii. 33. that Jehoiachin fell with Evil-Merodach: considering that the prophecies "could not be so well verified of him if he died in full possession of all that prosperity which Evil-Merodach advanced him unto."

A. M. 3447. *Q.* How long did Neriglissar reign?
B. C. 557. *A.* He reigned four years, and was slain in a war against the Medes and Persians under Cyrus.
A. M. 3448. *Q.* Who succeeded him?
B. C. 556. *A.* His son Laborosoarchod: his insupportable tyranny caused a conspiracy of his subjects, who slew him, after a short reign of nine months.
A. M. 3449. *Q.* Who succeeded him?
B. C. 555. *A.* Nabonadius or Labynetus, the Belshazzar of holy writ, son of Evil-Merodach by his queen Nitocris:* he was a great tyrant.†

Q. What remarkable vision had Daniel in the first year of Belshazzar's reign?

A. He had a vision of the four great monarchies, under the appearance of four beasts coming out of the sea.‡
A. M. 3451. *Q.* What remarkable vision had he in
B. C. 553. the third year of Belshazzar?
Belshaz.. 3. *A.* The great power and extent of the Persian empire and its subversion by Alexander the Great, and the division of the Macedonian empire by four of Alexander's captains, were represented to Daniel under the vision of the ram and he-goat.§

Q. With whom did Belshazzar carry on war?

* See this clearly demonstrated by Dean PRIDEAUX in his Connection, ANNO B. C. 555.

† Isa. xiv. 17. 20. ‡ Dan. vii.

§ Dan. viii. The ram was the armorial sign of the Persian empire: and the Macedonians, "about two hundred years before Daniel, were denominated Egeadæ, or the goat's people, as their first seat was called Egeæ or Egæ, or goat's town, a goat being their ensign."—HORNE's Introd., vol. iv. p. 204.

A. With Cyrus king of Persia, who after a struggle of some years, during which several battles were fought, shut him up in Babylon, and laid siege to the city.

Q. Did the siege alarm the Babylonians?

A. No: trusting to the vast strength of their fortifications, they defied the assaults of their enemies, and indulged themselves as usual in their idolatrous revelries.

A. M. 3465. B. C. 539. *Q.* What occurred in the second year of the siege.

Belshaz. 17. *A.* Belshazzar made a great feast to a thousand of his lords, and "the king, and his princes, his wives and his concubines," drank wine out of the sacred vessels belonging to the Jewish temple, "and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." But "in the same hour came forth the finger of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace;" at the sight of which "the king's countenance was changed, and his thoughts troubled him,—and his knees smote one against another,—and his lords were astonished."

Q. What did the writing import?

A. Neither the king nor his nobles could read it; wherefore the magi were instantly sent for, but to the king's great dismay, they were utterly unable to decypher the characters.* Meanwhile Nitocris† the

* The writing being in the old Hebrew, now called the Samaritan, of which the Babylonians were ignorant, is usually assigned as the reason why the magi could not decypher it.

† Nitocris, Belshazzar's mother, superintended the administration of affairs, whilst her son was the victim of sensuality.

queen mother coming in, "by reason of the words of the king and his lords," endeavoured to compose the king's mind; but advised him to send for Daniel, who was renowned for his wisdom. Daniel was therefore immediately sent for, and brought in before the king.

Q, How did Belshazzar accost him?

A. Having stated to him the circumstance which had caused so much alarm, he offered him the third rank in his empire, if he could read and interpret the handwriting on the wall.

Q. How did Daniel reply?

A. By recapitulating the dispensations of God towards Nebuchadnezzar, the king's grandfather, and reproving Belshazzar for his pride, impiety, and idolatry; after which he read the writing on the wall, and thus interpreted it:

MENE, *(numbered.)* "God hath NUMBERED thy kingdom and finished it."

TEKEL, *(weighed.)* "Thou art WEIGHED in the balances, and art found wanting."

With design to provide for the worst contingencies in the war carried on by Cyrus against the empire, she applied herself with great assiduity to complete the stupendous works begun by Nebuchadnezzar the Great; and so fortified the city, both towards the land and river, as to make it impregnable, had it been duly guarded by the soldiery. The great reservoir formed by Nebuchadnezzar to receive the waters of the Euphrates, when they rose so high as to threaten an inundation, she is said to have finished, together with the canal leading to it.—Consult PRIDEAUX's Connect. anno B. C. 555 to 538.

PERES, *(divided.)* "Thy kingdom is DIVIDED and given to the Medes and Persians."

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."

Q. Were these predictions verified?

A. Yes: "in that night was Belshazzar the king of the Chaldeans slain.* And Darius the Median took the kingdom."

* Babylon, situated on a vast and exceedingly fertile plain, and intersected from north to south by a branch of the Euphrates, was fifteen miles square, and defended by walls eighty-seven feet thick and three hundred and fifty feet high. On each side of the city were twenty-five brasen gates, opening into as many streets, each running parallel to the length of the walls. Each of these streets, fifty in number, was one hundred and fifty feet wide; and, by their intersections, formed six hundred and seventy-six squares, each of which was four furlongs and a half square. In the centre of each square was a large plot of ground for gardens, courts, &c. and the houses, beautifully adorned towards the street, stood around. Over the Euphrates was a bridge of a furlong in length, adorned on the east side by the old palace, whose site occupied four of the above-named squares; and on the west side, (the site of the new city built by Nebuchadnezzar,) by the new palace, which stood upon nine squares, and was famous for the hanging gardens. The temple of Belus, which was near the old palace, stood upon one square.

Nebuchadnezzar, with design to people this large city, carried thither great numbers of captives out of Judea and other countries. It was nevertheless but thinly inhabited;

Q. How did Darius settle the government of the empire?

for the overthrow of the empire, soon after the days of Nebuchadnezzar, put an end to its growing population. According to Q. Curtius, only ninety furlongs of it appear to have been built at the time when it fell into the hands of Alexander.—See PRIDEAUX's Connect. part. i. book 2.

The Babylonians, victualled for twenty years, ridiculed all the attempts of Cyrus, who spent nearly two years before the city. Finding it impossible to storm it, he resolved to reduce it by famine, for which purpose he caused a deep ditch to be formed around the city; and at this one twelfth part of the army did duty every month. As this threatened to be a very protracted siege, if carried on in this manner, he gladly availed himself of a very hazardous stratagem to bring it to a close. It was possible that the gates of the city leading to the river might, during the general dissipation, be left open, or indifferently guarded; and if so, his enterprize, daring as it was, might be successful. He therefore made suitable arrangements;—and on a certain day one party of the troops opened the canal to convey the water of the Euphrates to the great lake or reservoir; while at the close of the evening of the same day, another party opened the communication between the river and the trenches above the city;—so that the water being drawn off, the river became fordable about midnight. The Persian troops stationed both above and below the city, then entered the channel, conducted by two rebel Babylonian chiefs; and as providence had ordained, Isa. xlv. 1. finding the gates open and unguarded; ascended into the city. After a dreadful carnage both divisions of the invaders met at the palace, which they stormed; and having slain the king, who bravely defended himself, and all his nobles, they became masters of the city. The accomplishment of a long chain of prophecies by this event, is pointed out in a very satisfactory manner by M. ROLLIN, Anc. Hist. vol. ii.—See Appendix Q.

A. He appointed over it one hundred and twenty princes, whom he made amenable to three presidents, of whom Daniel was chief.

Q. What was the consequence of Daniel's exaltation?

A. It excited the envy of the nobles, who finding his conduct as a statesman unimpeachable, sought to find occasion "against him concerning the law of his God." For this purpose they procured a royal decree forbidding any man to ask a petition of any god or man for thirty days, save of the king only, on pain of being cast into the den of lions.

Q. Did this decree deter Daniel from prayer?

A. No: "though Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled—three times a day, and prayed, and gave thanks before his God, as he did aforetime." His enemies therefore accused him to Darius,* who "sore displeased with himself—laboured till the going down of the sun† to deliver Daniel," but in vain; for the princes insisted on the observance of the decree. Daniel was consequently cast into the den, which was covered with a large stone and sealed with the signets of the king and of the nobles.

Q. How did this circumstance affect Darius?

A. He was so much grieved, that "he passed the

* This Darius is generally allowed to be the Cyaxares of Median history.

† In the east the execution of a sentence is immediate. The Scriptures furnish ample proof of this.

night fasting: neither were instruments of music brought before him: and his sleep went from him." Next morning he went early to the den, and cried with a lamentable voice, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel to the king, "O king, live for ever. My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Q. What followed?

A. Darius immediately ordered the liberation of Daniel from the den; to which he consigned his accusers, together with their wives and children: "and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den." The signal deliverance of the prophet was soon after made known, by a royal decree, to all the subjects of the empire, who were required to "tremble and fear before the God of Daniel."

A. M. 3466. B. C. 538. *Q.* What vision had Daniel in the first year of this reign?

A. Whilst Daniel by humiliation, fasting, and prayer, sought the Lord, the angel Gabriel appeared to him, and not only assured him of the restoration of Judah, but defined to him the time when Messiah the prince should appear "to make reconciliation for iniquity, and to bring in everlasting righteousness."

Q. How long did Darius reign in Babylon?

A. M. 3468. *A.* He reigned two years. At his death
B. C. 536. the government of the whole empire devolved on Cyrus king of Persia.*

CHAPTER IX.

From the Return of the Jews to the Birth of Christ.†

Q. How did Cyrus distinguish the period of his accession to the whole of the empire?

A. By giving permission to the Jews to return

* This is usually considered as the commencement of the second great monarchy.

† Between the æra of the Return of the Jews, and the close of the Old Testament history, the principal events in the annals of the Gentile nations are:

	B. C.
The expulsion of Tarquin and abolition of the royal power at Rome	509
The battle of Marathon	490
The battle of Thermopylæ	480
The battle of Platæa	479
The laws of the twelve tables established at Rome	451
The commencement of the Peloponnesian war	431

Profane history during this period abounds in celebrated characters; among whom we find Junius Brutus, Heraclitus, Coriolanus, Aristides, Miltiades, Leonidas, Themistocles, Anaxagoras, Sophocles, Æschylus, Cincinnatus, Aristarchus, Cymon, Socrates, Thucydides, Herodotus, Zaleucus, Charondas, Empedocles, Euripides, Pericles, Aristophanes, Meton, Hippocrates, Alcibiades, &c.

home,* and by ordering the re-erection of the temple, and the restoration of all the sacred vessels.† About fifty thousand‡ of the Jews therefore, availing themselves of the decree of Cyrus, returned to Jerusalem under the conduct of Zerubbabel grandson of Jeconiah, and Jeshua the high priest.§

Q. What was their first care after their arrival at Jerusalem?

A. The erection of the altar, and the renewal of the morning and evening sacrifice. But in the seventh month they celebrated the feast of trumpets, observed the day of atonement, and kept the feast of tabernacles.

Q. When was the foundation of the temple laid?

A. In the second month of the second year of their return. This event was attended with great rejoicings; but many of the priests, and Levites, and chief of the fathers,—ancient men, that had seen the glory of the

* It is supposed that this edict was procured by the interest of Daniel, who was eminently distinguished by both the Babylonian and Persian princes. The decree contains evidence that Cyrus had seen the prophecies concerning himself. Compare 2 Chron. xxxvi. 22. Ezra i. 1—4. with Isa. xliv. 27, 28.

† See Ezra i. 7—11.

‡ Ezra ii. 64, 65. The actual number of those that returned, compared with the vast multitudes, which from the records in the book of Esther, and Acts ii. 5, 9. seem to have been left behind, warrants the hope of a more glorious restoration of God's ancient people, agreeably to prophecy.

§ For the genealogy of Zerubbabel, see 1 Chron. iii. 17. Ezra iii. 2. Matt. i. 12. and for that of Jeshua or Joshua, 1 Chron. vi. 4—15. Ezra iii. 2.

first house,—"wept with a loud voice,*—so that the people could not discern the noise of the shout of joy, from the noise of the weeping."

A. M. 3470. *Q.* What revelation was made to Daniel
B. C. 534. in the third year of Cyrus?

Cyrus 3. *A.* Many important events relative to the Persian and Macedonian empires, and to the succession of Alexander, were revealed to him in a vision. He is supposed to have died shortly after.†

A. M. 3475. *Q.* How long did Cyrus survive the
B. C. 529. capture of Babylon?

Cyrus 7. *A.* Nine years: he died at the age of seventy, and was succeeded by Cambyses his son.

Q. How did the Jews proceed in the building of the temple?

A. They contracted with the Phœnicians for materials: but the Persian governors, influenced by the representations of the Samaritans, greatly retarded the work; and in the reign of Smerdis the magician, caused it entirely to cease. The Jews, therefore, conceiving

* Ezra iii. 12, 13. Haggai ii. 3.

† If Daniel on his going to Babylon, B. C. 605, was eighteen years of age, as Dean PRIDEAUX supposes, he must have been eighty-four when he read the hand-writing on the wall to Belshazzar, and eighty-nine in the third year of Cyrus, B. C. 534, in which we find the last intimation concerning him. He lived during the reign of eight princes, and held a high situation in the Babylonish government, with an unsullied reputation; and in the midst of an idolatrous and riotous court, maintained his virtue, and set a noble example of fearless devotion to the true God.

that the proper period had not arrived, gave up the design for a time: and on this account the Lord cursed the land with barrenness.*

Q. How were they recalled to a sense of their duty?

A. By the exhortations and remonstrances of Haggai and Zechariah, to whom the word of the Lord came in the second year of Darius, king of Persia.

Q. What memorable prophecy was uttered by Haggai about this time?

A. "Thus saith the LORD of hosts, Yet once, it is a little while; and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the DESIRE OF ALL NATIONS shall come, and I will fill this house with glory.—The glory of this latter house shall be greater than that of the former;—and in this place will I give peace."

Q. Did the building of the temple now proceed?

A. Yes: but the Samaritans again endeavouring to interrupt it, the circumstance was represented to Darius. This prince therefore caused search to be made for the decree of Cyrus, which being found, he not only confirmed it, but ordered the revenues of Samaria† to be appropriated to further the building, and to provide for the temple service; denouncing the penalty of death in

* Consult Haggai i.

† This circumstance is supposed to have been the cause of the enmity subsisting between the Jews and Samaritans. According to Josephus, book xi. cap. 4. the affair was brought before Darius a second time, and ended to the discomfiture of the Samaritans.

case of disobedience. After this the work proceeded rapidly; and the temple being finished in the sixth year of Darius, was dedicated with great joy.

Q. What individuals hold a conspicuous place in Jewish history, after the erection of the second temple?

A. Esther, Ezra, and Nehemiah.*

Q. Who was Esther?

A. Esther, called in Hebrew, Hadassah, was a Jewish orphan, whom Mordecai her cousin, one of the servants of Ahasuerus king of Persia, brought up.

Q. What circumstance brought her into notoriety?

A. At the conclusion of some public rejoicings† in Shushan the capital of Persia, the king being merry with wine,‡ sent his chamberlain to bring Vashti the queen before him, that he might show the people and the princes her beauty. Vashti, who was then enter-

* The chronology of the events recorded in the books of Ezra, Nehemiah, and Esther, cannot be ascertained with positive certainty; because Ahasuerus is a name not found in profane history; and the Artaxerxes of the Scriptures remains to be identified out of two princes of that name whose history is recorded by profane writers. Archbishop USHER identifies Ahasuerus with Darius Hystaspes, JOSEPH SCALIGER, with Xerxes; Dean PRIDEAUX, with Artax. Longimanus; but others identify him with Artax. II. Mnemon.

† Esther i. 3—9. conveys a very imposing idea of the magnificence, and profuse luxury of the eastern monarchs.

‡ The Persian monarchs considered it meritorious to be able to bear much liquor. A boast of this nature was recorded in the epitaph of Darius Hystaspes; and Cyrus the younger urged his capacity in this way as a recommendation to the throne.

taining the women at a separate feast*, conceiving this to be a great indignity, refused to obey the royal mandate, and was therefore divorced. About two years after, all the fair virgins in the empire were by a royal decree assembled in Shushan; and in the seventh year of his reign, the king selected Esther from among them to be his consort, though he had no knowledge of her kindred.

Q. How did the king celebrate the nuptials?

A. With very great festivities: for he made a release to the provinces, and gave gifts, according to the state of the king.

Q. Did Esther retain her respect for Mordecai after her preferment?

A. Yes: she obeyed him "as when she was brought up with him."

Q. What service did Mordecai render to the king sometime after the marriage?

A. He detected a plot against the king's life, which having made known, an inquiry was instituted; and the conspirators were apprehended and put to death.

Q. To which of the princes of the kingdom was Ahasuerus most attached?

A. To Haman, son of Hammedatha the Agagite, whom he set above all the other princes, and to whom all the king's servants were commanded to do reverence.

Q. Did the favour of his sovereign, and the homage paid him by all classes of the people, consummate his felicity?

* "The women of the east never mingle with the men in public."—Dr. A. CLARKE's Comment.

A. No: he became miserable in the midst of all his grandeur, because Mordecai who sat in the king's gate, "bowed not, nor did him reverence."

Q. What was the consequence?

A. His pride led him to thirst for revenge: and scorning to lay hands on Mordecai alone, he formed a scheme to destroy the whole of the Jews dispersed throughout the empire. Having therefore by gross misrepresentations induced the king to accede to his views, he dictated a decree* for their extirpation, and having sealed it with the king's ring, dispatched it by post, to all parts of the empire.

Q. What was the consequence of this measure?

A. "The city Shushan was perplexed—and in every province there was great mourning among the Jews." Mordecai however used his influence to procure the intercession of Esther, who promised to venture into the presence of the king,† provided all the Jews in Shushan would fast for her three days and three nights. Accordingly on the third day she presented herself to the king, who received her graciously, demanded the cause of her visit, and promised to grant her request to the half of his kingdom.

* This decree was written eleven months before the day fixed upon for the sanguinary deed. Esther iii. 12—13. According to Dean PRIDEAUX the diviners were assembled in the beginning of the year, that by casting lots then they might discover the day and month most auspicious to the undertaking.

† It was death to enter the inner court where the king was, unless he indicated his approbation by holding out the golden sceptre. Esther iv. 11.

Q. What request did she make?

A. She invited the king and Haman to a banquet, to which they accordingly went: on this occasion the king urged her again to prefer some petition, but she only requested their company to another banquet on the following day.* "Then went Haman forth that day joyful, and with a glad heart."

Q. Was his felicity of long continuance?

A. No: the refusal of Mordecai to do him reverence had such an effect upon him, that on coming home he advised with his family and friends; and after telling them of his great riches, his numerous offspring, and of the honours heaped upon him by the king and queen, he observed, "Yet all this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate."

Q. What advice did his friends give him?

A. They said, "Let a gallows be made fifty cubits high, and to-morrow speak thou unto the king, that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet." And "the thing pleased Haman; and he caused the gallows to be made."

Q. What occurred at the palace that night?

A. The king, unable to sleep, commanded his servants to read for his amusement the chronicles of the kingdom.†

* Why she postponed her request to a second banquet, does not appear: probably her courage failed, or she did not think the opportunity altogether favourable.

† The Persian Chronicles, being written in verse by some of their celebrated poets, were very entertaining.—See Dr. A. CLARKE's Comment.

While thus engaged, the service which Mordecai had rendered in the detection of the conspiracy of the chamberlains, was brought to the king's remembrance, and he resolved to bestow upon him some signal mark of royal favour.

Q. What measures did he adopt thereupon?

A. Haman having gone to the palace the next morning to solicit the condemnation of Mordecai, the king sent for him, and asked him what should be done for the man whom the king delighted to honour. Ignorant of what had transpired, and thinking himself the object of the king's solicitude, Haman advised that the individual, clad in the royal apparel, and bearing the crown upon his head, should be placed on the king's horse, and conducted by one of the most noble princes through the city, whilst a herald proclaimed before him, "Thus shall it be done to the man whom the king delighteth to honour." This counsel receiving the king's approbation, he gave a particular charge to Haman to conduct Mordecai in this manner through the city; which mandate was immediately obeyed.

Q. What was the consequence?

A. Haman returned mourning to his house; and having related to his wife and household what had happened, his wise men pronounced it ominous of his downfall. This conversation was interrupted by the king's chamberlains, who came to conduct Haman to the queen's banquet.

Q. What occurred at the banquet?

A. Ahasuerus again desired to know Esther's request,

when to his great surprise she petitioned for her life, and for the lives of her people who had been decreed to extirpation. The nature of Haman's plot being thus disclosed to the king, he withdrew from the banquet in great indignation, and went into the garden. Haman seeing that evil was determined against him, stood up to make request for his life to Esther: but the king returning to the banqueting room, manifested his displeasure in such a manner as induced the attendants to cover Haman's face.*

Q. To what punishment was he condemned?

A. Harbonah the chamberlain informing the king at this juncture, that Haman had erected a gallows for the execution of Mordecai, the king said, "Hang him thereon." This sentence was instantly executed: and the vast estate of Haman was given to the queen.

Q. What instruction does the fate of Haman convey?

A. It points out to us the unhappy consequences of pride and revenge; the instability of human grandeur; and the retributive providence of God, who suffered Haman to fall into the snare he had laid for Mordecai.

Q. What honours were conferred upon Mordecai?

A. Esther having acknowledged him as her kinsman, the king gave him the ring that he had taken from Haman.†

Q. How did the king further manifest his regard for Esther?

* This was indicative of the royal displeasure.

† This ring was the royal signet, Esther iii. 12. viii. 8, 10. which had been entrusted to Haman. It was probably taken from him at the second banquet.

A. Unable to repeal the decree for the massacre of the Jews, because the laws of Media and Persia were unalterable, he issued another decree granting permission to the Jews to defend themselves on the appointed day against their enemies, and to take the spoil. This decree produced great joy every where; "and many of the people of the land became Jews; for the fear of the Jews fell upon them."

Q. What was the result of these conflicting decrees on the day appointed for their execution?

A. The Jews were attacked by their enemies, but made a vigorous defence; and being assisted by the governors of the respective provinces, who feared Mordecai's influence with the king, they successfully repelled every assault, and through the whole empire, slew seventy-five thousand men.

Q. How did the Jews commemorate this deliverance?

A. With great rejoicings; and to perpetuate the remembrance of this event, they resolved to observe annually, "throughout every generation," the fourteenth and fifteenth days of Adar, as the Feast of Purim, or the Lots.*

Q. Did the promotion of Mordecai ultimately benefit the Jews?

A. Yes: he was "accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

Q. Who was Ezra?

* See Appendix R.

A. A Jewish priest: "he was a ready scribe in the law of Moses—and had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments."

Q. To what circumstance does Ezra owe his celebrity?

A. To his influence with Artaxerxes, king of Persia, from whom he obtained a very ample grant* for the support of the temple service; an exemption from tribute for all persons therein engaged; authority to appoint magistrates in Judah and Jerusalem to enforce the laws; and permission for as many Jews as were so disposed, to return to the land of their forefathers.

Q. How did he proceed with this commission?

A. He assembled all his brethren who were disposed to go to Judea, at "the river that runneth to Ahava;"† but being ashamed to solicit a military escort, because he had assured the king that God would defend them, he caused the assembly to hold a solemn fast, and to implore the divine protection. After this, having made suitable preparations, they set forward on the twelfth day of Nisan: and the hand of God being with them to deliver them from all their enemies, they arrived at Jerusalem on the first day of the fifth month.‡

Q. What was their first business after taking a little repose?

* For this grant, see Ezra vii. 11—26.

† Ezra may have taken a circuitous rout to collect as many of the dispersed Jews as possible. Casiphia spoken of viii. 17. is supposed by some commentators to be the region of the Caspian mountains, between Media and Hyrcania.—See Dr. A. CLARKE's Comment.

‡ Ezra vii. 8, 9.

A. The letters of the king to his lieutenants were forwarded; the gifts and offerings were deposited in the temple; and a great sacrifice was offered as a thanksgiving for their return.

Q. In what state did Ezra find the people of Judah?

A. In a very debased condition; for they had intermarried with all the neighbouring gentiles, and done "according to their abominations."

Q. Did Ezra's accession to the administration produce any benefit?

A. Yes: he led the princes and the people again to seek the God of their fathers, to bewail their transgressions, and induced them to put away their strange wives.

Q. Who was Nehemiah?

A. He was a Jew who held the office of cup-bearer to the king of Persia.*

Q. Did his dignified station make him forgetful of the land of his fathers?

A. No: being informed by certain Jews of the still deplorable state of Jerusalem, whose walls were yet unbuilt, and of the reproach and affliction of those who dwelt there, he "sat down† and wept, and mourned certain days, and fasted and prayed before the God of heaven."

Q. What was the nature of his prayer?

* Nehemiah being commissioned in the twentieth year of an Artaxerxes, ii. 1—8. is supposed to have superseded Ezra in the government.—See note (*) page 297.

† Sitting on the ground was a mournful posture, Gen. xxiii. 2, 3. Job ii. 13. Isa. xlvii. 1, 5.

A. He confessed the iniquities of his people; pleaded the restoration promised on their repentance; and implored the divine blessing on the intercession he was about to make to the king.

Q. Was his application to the monarch successful?

A. Yes: he represented the desolate state of Jerusalem, "the place of his fathers' sepulchres,"* and requested to be sent thither with a commission to build up the walls. To this the king acceded; and furnished him with letters to Asaph, keeper of the royal forests, to supply him with whatever timber was necessary for this purpose.

Q. How did Nehemiah proceed to Jerusalem?

A. Under a strong escort of soldiers.

Q. What was his first care on his arrival?

A. After being in Jerusalem three days,† he went out and surveyed the ruins; then assembling the rulers, he lamented the devastation of the place, and urged them to rebuild the walls, telling them at the same time of the commission given to him by Artaxerxes. Encou-

* In Nehemiah is strikingly pourtrayed the strong affection of the Jews for the land of their fathers. Its very dust and stones were dear to them, Psalm cii. 14.; and when they returned from a foreign land, they paused on the borders of Palestine, and wiped their shoes, lest they should pollute the soil of the country with the dust of a gentile region.—See HORNE's Introd. vol. iiii. part 1. c. 1.

† From the Persian court to Jerusalem was a very long journey, as we learn from Ezra's narrative. Nehemiah therefore arrived at Jerusalem on the first day, rested on the following, and on the third entered vigorously on his work.

raged by this annunciation of the royal favour, they cried out, "Let us rise up and build."

Q. How did the work proceed?

A. Very rapidly. But Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian,* eager to frustrate the design, formed a league together to attack the city: which when Nehemiah heard, he implored the divine aid, and ordered one half of the men, ready prepared for battle, to keep watch; while the other half, girded with swords, went on with the work,—a trumpeter standing at Nehemiah's side, to give an alarm in case their enemies appeared.

Q. Did Sanballat and his allies fall upon Jerusalem?

A. No: seeing the Jews were prepared for an attack, they desisted. Nevertheless they used various artifices to ensnare Nehemiah, but in vain; although many of the nobles of Judah carried on a treasonable correspondence with Tobiah.

Q. What circumstance threatened the welfare of the city?

A. The extortion of the wealthy Jews, who caused the poor to mortgage their lands, and even to sell their children into bondage, for a sustenance. On this account Nehemiah rebuked the rulers; and after remonstrating with them on the sinfulness of such conduct, he induced them to make due reparation.

* They were leagued with the Samaritans against Israel, Nehem. ii. 10, 19.—iv. 1—3.

Q. How did Nehemiah support the dignity of his office?

A. Unwilling to burden the people, as former governors had done, he defrayed all the expenses of his office himself. Besides, he entertained every day at his table one hundred and fifty Jews and rulers, exclusive of strangers.*

Q. What time was occupied in rebuilding the walls?

A. Fifty-two days. This circumstance was followed by a solemn dedication of the walls and gates, accompanied with great sacrifices and rejoicings among all classes of the people.†

Q. Did Nehemiah constitute himself governor of Jerusalem?

A. No: he committed the charge of the city to his brother Hanani, and to Hananiah, ruler of the palace, with a strict charge to keep the gates safely, and never to suffer them to be opened before sunrise.‡

Q. What was the next procedure of Nehemiah?

A. He instituted a scrutiny into the genealogies of all the people; and finding many that claimed the

* Nehemiah's office at the court of Persia appears to have been very lucrative, as may be inferred from his daily expenditure, v. 18, and his magnificent present to the temple, vii. 70.

† Nehem. xii. 27—43.

‡ Dean PRIDEAUX and others infer from this delegation of authority, that Nehemiah now returned to Persia, agreeably to the limitation noticed ii. 6. The examination of the genealogies no doubt took place before his departure.

privileges of the house of Aaron unable to produce their registers, he put them from the priesthood.*

Q. What was the next thing that obtained his regard?

A. Finding the Jews grossly ignorant of the law, he and Ezra applied themselves to instruct them. For this purpose they seized the opportunity when the people were assembled to observe the feasts of the seventh month; when Ezra, from a raised platform, read the book of the law, which was explained to them by the Levites.†

Q. Was any benefit produced by this measure?

A. Yes: the people seeing how seriously they had transgressed, "wept when they heard the words of the law;" and for the first time, since the days of Joshua, observed the feast of tabernacles according to the prescribed manner.‡

Q. By what was this festival followed?

A. By a solemn fast, observed on the twenty-fourth day of the same month.§ On this occasion the Israelites

* The discrepence evident on comparing Ezra ii. 1—65. Nehem. vii. 5—67. arises, according to Dean PRIDEAUX, from the corrections made by Nehemiah, who added the names of some who arrived in Judea at a later period, and expunged the names of others.

† Ezra read the law from the Hebrew text, whilst the Levites "rendered it period by period into Chaldee,—then the vulgar language of the people."—See PRIDEAUX's Con.

‡ Nehem. viii. 2.—ix. 3. See also Levit. xxiii. Numb. xxix.

§ Ezra, of whom the scriptures make no further mention, is considered as the restorer of the Jewish law, and on this account is held by the Jews in as much estimation as the law-

separated themselves from all strangers; confessed their sins; bewailed the dreadful calamities that had overwhelmed their country; and concluded by a solemn

giver himself. To him is attributed the collection and revision of those books of the Old Testament which were extant in his days; in the execution of which he is said to have corrected the errors which had originated in the mistakes of transcribers, arranged the books in their proper order, inserted several elucidatory passages, (Gen. xxxvi. 31. Exod. xvi. 35. Deut. ii. 12. Prov. xxv. 1.) changed obsolete names for others of a modern date, (Gen. xiv. 14. Judges xviii. 27, 29.) and finally, caused the whole to be written out in the Chaldee character, which during the Babylonish captivity, had come into general use.

The Samaritans, whose scriptures consist of the five books of Moses only, have retained the ancient Hebrew character, (said to bear a close affinity to the old Phœnician) and make their boast of it, because the law was therein written; whilst they curse the memory of Ezra as an impostor, for its rejection.

From the Jewish traditions, said to have been examined and approved by Ezra, arose the *oral* or *traditionary* law; delivered, as the Jews insist, at the same time as the written law, which they pronounce imperfect, obscure, and of no force without it. Upon the oral law they say the covenant was made: thus denying Moses himself, and resolving their religion into mere tradition. This abuse was so flagrant in the days of the Redeemer, as to have superseded the law entirely. Mark vii. 13. They say that the words of the law are weighty and light; but the words of the scribes, all weighty: that the written text is as water; but the *mishna* and *talmud* are as wine and hippocras: by these and such like comparisons manifesting that the word of God is become of no effect through their traditions.

These traditions, they affirm, were given by God to Moses, with an express injunction to transmit them from generation

covenant in writing, to serve the Lord, and to obey the laws he had given them by his servant Moses.

Q. What things were particularized in this covenant?

A. The non-intercourse with strangers by marriage; the sanctification of the sabbath; the observance of the sabbatical year; a small annual tax to defray the expenses of the temple service; and the payment of tithes to the priests and Levites.

Q. By what measure did Nehemiah re-people Jerusalem?

to generation by *tradition only*. From Moses they passed through the hands of a variety of individuals, in succession, until they reached Rabbi Judah the holy, who wrote them in the *mishna*.

This work, however, originated in necessity: for certain doctors who discoursed on the traditions, being constantly in the habit of annexing their numerous inferences and deductions to the traditions on which they were founded, the mass of matter became so bulky, about the middle of the second century, that they could no longer be preserved by mere memory. The dissolution also of the Jewish schools by the final overthrow of their state by Adrian, had rendered the usual means of preserving these traditions impracticable. The whole was therefore collected by Rabbi Judah, son of Simeon, president of the Sanhedrim, and master of the school at Tiberias in Galilee. This compilation, and the comments made upon it by the doctors, constitute the *gemara* or *complement*. The *mishna* and *gemara* constitute the *talmud*. Of these there are two;—the Jerusalem, and the Babylonian: but the former is so very obscure that it is almost entirely neglected.—See PRIDEAUX's Connect.

For an account of the Karaites, a Jewish sect who reject the *talmuds*, see Appendix S.

A. He caused the people to cast lots, to bring one in ten to dwell there.

Q. How long did Nehemiah govern Jerusalem?

A. About twelve years; after which he returned to the Persian court.

Q. Did the Jews observe the covenant?

A. No: in the absence of Nehemiah, Eliashib the high priest prepared a room in the temple for Tobiah the Ammonite, his relative; the Levites were deprived of the maintenance allowed them by law, and therefore forsook the temple service to look after their fields; the sabbath was profaned by all kinds of labour and traffic; and great numbers of the Jews intermarried with the Gentiles.* For these transgressions they were reproved by Malachi,† the last of the prophets.

Q. How long did these abuses last?

A. Until the return of Nehemiah.‡

A. M. 3595. *Q.* How did he punish those who had
B. C. 409. married strange wives?
Nothus 15. *A.* He smote some of them, and disgraced

* Nehem. xiii.

† The suitability of the reproofs of the prophet Malachi to the general state of the Jewish nation during Nehemiah's absence, has given rise to the opinion that the governor and the prophet were contemporary with each other. When Malachi actually flourished it is impossible to ascertain, seeing the sacred record is silent on the subject. Archb. NEWCOME places him about B. C. 436, and Dr. KENNICOTT about B. C. 420.

‡ Dean PRIDEAUX assigns five years for the term of his absence: this however is only mere conjecture.

others by plucking off their hair; but he banished the son of Joiada* the priest, who had married the daughter of Sanballat the Horonite.

Q. To what did Nehemiah ascribe all his success?

A. To the gracious providence of God.

* Dean PRIDEAUX places this event in the fifteenth year of Darius Nothus; because Joiada, who, he contends, was high priest at the time, [the word translated *high priest*, Nehem. xiii. 28. being in apposition with Joiada, and not with Eliashib] did not enter on that office until the eleventh year of Darius Nothus; and because from the seventh year of Artaxerxes Longimanus to the fifteenth year of Darius Nothus is exactly forty-nine years, which he explains as the seven weeks of Dan. x. 25. in which time the Restoration and Reformation of the Jewish state were effected.

SUPPLEMENT.

The Jewish History subsequent to the days of Nehemiah.

The Old Testament record closes with the book of Nehemiah; and all the subsequent history of the Jews to the advent of the Redeemer, is supplied from the apocryphal books, the writings of Josephus and Philo, and from the pagan authors who wrote during this period. The following summary, is digested from Dean PRIDEAUX's Connection, and contains the leading features of Jewish history during this epocha, with the most remarkable events of profane history.

B. C.

Sanballat, by permission of Darius Nothus, builds a temple on Mount Gerizim,* and makes Manasseh, son of Joiada, whom Nehemiah had banished, high priest 408

After the death of Nehemiah, (the precise period of which cannot possibly be ascertained) Judea is annexed to the government of Syria, under which the high priest acts as deputy *ib.*

Aristotle born at Stagyra, in Macedonia 384

Joiada dies. Is succeeded by his son Johanan 373

* So many Jews took up their residence in Samaria, after this event, that the worship of the true God became general, instead of the former idolatry. By the Jewish nation however, these refugees were despised as apostates; and the malignity between the Samaritans and Jews became ultimately so inveterate as to suspend all intercourse, and to stifle even the feelings of humanity. To this state of things John iv. 9. alludes; and hence the force of the parable of the *good* Samaritan.—Luke x. 30—35.

B. C.

Jeshua, having obtained a grant of the high priesthood from Bagoas governor of Syria, proceeds to Jerusalem to depose Johanan, but is slain by him in the inner court of the temple. For this offence, Bagoas condemns the Jews to a severe fine, which they pay until the death of Artaxerxes, about seven years after 366

Mausolous, king of Caria, dies 354

The Phœnicians, joined by some of the Jews, revolt against Ochus, but are defeated. Ochus attacks Jericho, captures it and carries many Jews into captivity 351

Johanan, the high priest, dies, and is succeeded by Jaddua 341

Philip, king of Macedonia, assassinated 336

Darius Codomannus ascends the throne of Persia 335

Alexander gains the battle of Granicus, and, in the following year, that of Issus 333

Besieges Tyre; requires provisions from the Jews, but they refuse to grant them, because of their allegiance to Darius 332

After taking Tyre, he proceeds to Jerusalem; but instead of punishing the Jews, confers many privileges upon them, especially the free exercise of their own laws and religion *ib.*

Alexandria founded by Alexander 331

The reed Papyrus first used for writing *ib.*

Battle of Arbela, which transfers the empire of the world to Alexander *ib.*

Alexander dies at Babylon, through intemperance 323

The empire of Alexander divided. Palestine, with other countries, falls to Laomedon the Mytilenian *ib.*

Jaddua, the Jewish high priest, dies, and is succeeded by Onias 321

Ptolemy defeats Laomedon; besieges Jerusalem, which he carries by assault on a sabbath day, as the Jews would not then defend themselves 320

B. C.

He carries 100,000 Jews captive to Egypt, but honours many of them with offices of great responsibility 320

The æra of the Seleucidæ, used all over the east by Heathens, Jews, Christians, and Mahomedans, begins: memorable for the capture of Babylon by Seleucus, who establishes the Syro-Macedonian empire 312

Epicurus, thirty-two years of age, begins to promulge his doctrines 310

In the war between Ptolemy and Antigonus, Judea frequently changes its master; but after the defeat of Antigonus, at Ipsus in Phrygia, Palestine is secured to Ptolemy 301

Onias, the high priest, dies, and is succeeded by Simon, his son, denominated the *Just*. Simon is said to have completed the canon of the Old Testament, by adding the two books of Chronicles, Ezra and Esther, (which four he seems to have written himself) Nehemiah and Malachi 300

Simon dies: his son, being an infant, is set aside; and Eleazar, Simon's brother, becomes high priest 292

Antigonus of Socho becomes president of the Sanhedrim. Sadoc, one of his pupils, founds the sect of the Sadducees *ib.*

The Scriptures translated from Hebrew into Greek, about this time, being the eighth year of Ptolemy Philadelphus 277

Eleazar, the high priest, dies, and is succeeded by Manasseh, son of Jaddua 276

The first Punic war begins 264

Berosus, the Babylonish historian, flourishes about 260

Manasseh, the high priest, dies, and is succeeded by Onias II. son of Simon 250

Ptolemy Evergetes, after great successes against Laodice, queen of Syria, offers thanksgiving and sacrifices to the true God, in Jerusalem 246

Hannibal, son of Hamilcar Barcas, at nine years of age, swears on the altar, eternal enmity to the Romans 237

B. C.

Displeased at the non-payment of the annual tribute of twenty talents, Evergetes threatens to dispossess the Jews of their country. Alarmed at this, Onias sends his nephew Joseph to Egypt, to intercede with the king, in which he is very successful 226

Onias, the high priest, dies, and is succeeded by his son Simon 218

Hannibal crosses the Alps, and invades Italy *ib.*

Ptolemy Philopater, visiting Jerusalem, sacrifices to the true God. Attempts to enter the *most holy place* of the temple; but is smitten by the hand of Providence, "and carried out half dead." In revenge, he subjects the Jews to a severe persecution 217

Hannibal defeats the Romans at Thrasymene, and, in the following year, at Gannæ *ib.* 216

An insurrection in Egypt against Philopater. The Jews supposed to be engaged in it, as forty thousand of them were cut off about this time 213

Marcellus, the Roman, captures Syracuse: Archimedes, the famous mathematician, is slain by a common soldier 212

Antiochus the Great, king of Syria, makes himself master of Palestine 203

Hannibal recalled from Italy; and, in the following year, defeated by Scipio, at the battle of Zama *ib.*

Scopas, an Egyptian general, captures and plunders Jerusalem and other Jewish cities, and thus alienates the affections of the Jews 199

Antiochus, being received with open arms by the Jews, grants them many immunities 198

Simon, the high priest, dies, and is succeeded by his son Onias III. 195

Antiochus entirely defeated at Magnesia in Asia, by the Romans, under Lucius Scipio 190

Simon, governor of the temple, quarrelling with Onias,

B. C.

flies to Apollonius the governor of Cœlo Syria, and incites him to plunder the temple, with the hope of finding great treasure 176

Jason, having purchased the priesthood of Antiochus Epiphanes, deposes his brother Onias. Erects a Gymnasium, and seduces the Jews to idolatry 175

Menelaus, another brother, purchases the priesthood 172

Menelaus professes idolatry, plunders the temple, and causes Onias to be murdered 171

Jason attacks and captures Jerusalem, and again seizes the priesthood 170

Antiochus hastens to attack Jerusalem. Having taken the city, he slays forty thousand Jews, sells as many more for slaves, plunders the temple, and defiles the *holy of holies* *ib.*

Jason, who had escaped the vengeance of Antiochus, dies miserably in Lacedemonia *ib.*

Paulius Æmilius vanquishes Perseus, king of Macedon, and makes that country a Roman province 168

Antiochus vents his displeasure on the Jews; causes great numbers to be slain, and commences a sanguinary persecution against all who observe the law of Moses, or refuse to become idolaters *ib.*

Mattathias, a priest, (great grandson of Asmonæus) and his sons Johanan, Simon, Judas, Eleazar, and Jonathan, boldly oppose apostacy, at Modin; and, slaying the king's commissioner, retire to the mountains *ib.*

They resolve to fight on the sabbath, if attacked then by their enemies *ib.*

Antiochus proceeds to Judea to see his laws enforced; and causes great numbers of Jews to be slain 167

The first library founded at Rome, consisting of books brought from Macedon *ib.*

Mattathias begins the restoration of the true worship in the cities of Judah, but dies the following year 166

B. C.

Judas, called Maccabæus, succeeds his father. He restores the worship of God in several places 166

Judas obtained the name Maccabæus from *Mi Ca Ba Ie* the initial syllables of *Mi Camoka Baelim Jehovah*, ("*Who is like thee, among the gods, O Lord*," Exod. xv. 11.) which words constituted a motto for his ensign.

Judas, with a very small army, gains in a short time several important victories, makes great carnage among his enemies, retakes Jerusalem, and re-establishes the worship of God *ib.*

Antiochus, smitten by the hand of God, dies of a horrible disease in his bowels, on the confines of Persia and Babylon 164

The like fate has attended other persecutors, as may be instanced in Jehoram king of Judah, Herod, Galerius Maximianus the Roman Emperor, and Philip II. of Spain.

Judas inflicts severe punishment on the Edomites and Ammonites, and gives several signal defeats to the Syrian generals 163

Eleazar, one of the brothers of Judas, slain in a battle with the Syrians *ib.*

Menelaus, the high priest, smothered in ashes, by order of Antiochus Eupator, who appoints Alcimus to be his successor *ib.*

Onias, son of Onias III. flies to Egypt *ib.*

The Jews, refusing to accept Alcimus as high priest, Demetrius Soter, who had seized the crown of Syria, sends a great army against them, which is defeated by Judas and cut off to a man 161

Judas implores and obtains the alliance of the Romans *ib.*

Judas, deserted by his men, is defeated and slain by Bacchides; and Jerusalem, with a great part of Judea, falls into the hands of the Syrians *ib.*

Jonathan succeeds Judas *ib.*

John slain by a tribe of Arabs *ib.*

B. C.

Alcimus dies soon after obtaining possession of the high priesthood 160

The Romans threaten Demetrius with war, if he continue to molest the Jews *ib.*

Bacchides is defeated by Jonathan 158

Jonathan owned by Demetrius as his lieutenant in Judea 153

Repairs and fortifies Jerusalem *ib.*

Alexander Balas, a pretender to the Syrian crown, appoints Jonathan high priest, and sends him a gold crown and a purple robe *ib.*

Jonathan assumes the priesthood, and declares for Alexander *ib.*

The priesthood continued in the family of the Asmoneans until the reign of Herod.

Demetrius slain in battle by Alexander Balas, who soon after confers great honours on Jonathan 150

Demetrius, son of Demetrius Soter, invades Syria. Apollonius, one of his generals, defeated by Jonathan 148

Alexander Balas, defeated by Ptolemy Philometer, flies to the Arabs, who murder him 146

Carthage destroyed by Scipio Africanus, jun. *ib.*

Corinth plundered and destroyed by Luc. Mummius *ib.*

Demetrius seeks an alliance with Jonathan; but after receiving considerable services from him, violates all his promises 145

Antiochus Theos, son of Balas, being placed on the throne of Syria, by Tryphon, Jonathan espouses his cause, and defeats the forces of Demetrius 144

Tryphon, governor of Antioch, basely seizes the person of Jonathan, and puts him to death: Simon succeeds him *ib.*

Tryphon destroys Antiochus Theos and usurps the crown of Syria *ib.*

Simon solicits the friendship of Demetrius, who constitutes him sovereign and high priest of Judea; in these

B. C.

offices he is afterwards confirmed, both by his own countrymen and by the Romans 143

The castle in Jerusalem, so long held by the Syrians, is surrendered to the Jews, who demolish it 142

Demetrius taken prisoner by the Parthians 141

Antiochus Sidetes, or the hunter, second son of Demetrius Soter, assumes the crown of Syria 140

Defeats Tryphon, who is afterwards slain at Apamia 139

Antiochus makes war on Simon, but is defeated by his two sons, Judas and John *ib.*

Simon, with two of his sons, Judas and Mattathias, being treacherously murdered by his son-in-law Ptolemy, John Hyrcanus succeeds him 135

Antiochus besieges Jerusalem, and Hyrcanus capitulates *ib.*

Antiochus slain in the Parthian war 130

Demetrius, who had effected his escape from Parthia, reassumes the crown *ib.*

Hyrcanus, taking advantage of the distractions of the Syrian monarchy, establishes the independence of the Jews *ib.*

Takes Shechem, and destroys the temple on Mount Gerizim *ib.*

Reduces the Edomites, and incorporates them with his own subjects; and renews his league with the Romans 129

Carthage rebuilt by order of the Roman senate 123

John Hyrcanus sends Aristobulus and Antigonus, his sons, to besiege Samaria; which they capture and utterly demolish, notwithstanding the attempts of the Syrian and Egyptian princes to raise the siege. After this success, Hyrcanus becomes master of all Judea, Galilee, and several other places 109

The Samaritans, between whom and the Jews so much animosity subsisted, resided at Shechem, after their expulsion from Samaria by Alexander the Great. Those whom Hyrcanus subdued, were another race, composed of Macedonians, Greeks, and Syrians, whose ancestors were planted there by that conqueror.

B.C.

Hyrcanus leaves the Pharisees and joins the Sadducees 108

Dies, and is succeeded by his son Aristobulus, who assumes a diadem and the title of king 107

Cicero, and Pompey the Great, born *ib.*

Aristobulus starves his mother to death, because she had been entrusted by Hyrcanus with a share in the administration; and shuts up three of his brothers in prison *ib.*

Conquers the Itureans, a neighbouring people, and incorporates them with the Jews 106

Causes his brother Antigonus to be murdered *ib.*

Dies in great agony of mind *ib.*

Salome gives the three brothers of Aristobulus their liberty; and Alexander Jannæus, the eldest, ascends the throne *ib.*

Ptolemy Lathyrus, king of Cyprus, defeats Alexander with the loss of 30,000 men 104

Cæsar born in the month Quirinalis, afterwards called July in honour of him 100

Alexander captures and destroys Gaza 97

The Jews, uniting against Alexander, insult him in the temple; on which he falls upon them with the soldiers and slays 6,000 men 95

Alexander gains some victories over the Arabians 94

Is snared by them in an ambush, and most of his army slain 92

The Jews revolt against him: this begins a civil war which lasts six years *ib.*

Civil war at Rome, between Marius and Sylla, begins 88

Alexander, after many sanguinary conflicts, being at length victorious, conducts 800 prisoners to Jerusalem, and crucifies them all in one day. While they are hanging on the cross, he slays their wives and children before their eyes 86

Is defeated at Addida, by Aretas, king of Damascus 85

The Syrians expel the Seleucidæ, and confer the government of their country on Tigranes, king of Armenia 83

B. C.

Alexander, after an absence of three years, in which he had overcome many of his enemies, returns in triumph to Jerusalem 82

Gives himself up to debauchery, and contracts a disease which terminates his life, after a reign of twenty-seven years. He is succeeded by his wife Alexandra 79

Alexandra appoints Hyrcanus, her eldest son, high priest 76

The Pharisees, whose favour is courted by Alexandra, take vengeance upon their enemies 77

The adverse party headed by Aristobulus, younger son of Alexandra, take possession of the garrisons, by the queen's permission, and set their enemies at defiance 72

Alexandra dies, and Aristobulus seizes the crown and priesthood from Hyrcanus 70

Antipater, an Idumean, father of Herod, espousing the cause of Hyrcanus, invites to his aid Aretas king of Arabia Petrea, by whom Aristobulus is defeated 65

Hyrcanus and Aristobulus refer their dispute to Pompey, and plead their respective causes before him in person. Pompey, however, postpones his decision; and Aristobulus puts Judea in a state of defence 63

Cicero detects the conspiracy of Cataline *ib.*

Pompey displeased with Aristobulus goes to Jerusalem. The temple being shut against him, he lays siege to it, and after three months, carries it by storm. Twelve thousand Jews were slain in this conflict *ib.*

Pompey leaves unmolested all the treasures of the temple, but is led by curiosity to enter the *most holy place* *ib.*

It merits special notice, that Pompey's prosperity ended with this violation of the sanctuary.

Pompey demolishes the walls of Jerusalem; restores Hyrcanus to the priesthood, and then departs for Rome, taking Aristobulus, his sons Alexander and Antigonus, and two of his daughters, with him, to grace his triumph. On the way Alexander makes his escape *ib.*

B. C.

Octavius Cæsar born 63

Hyrcanus assists Aretas, king of Arabia Petræa, in his war against Scaurus governor of Syria 62

The first triumvirate at Rome, under Cæsar, Pompey, and Crassus 60

Alexander, son of Aristobulus, seizes several strong places in Judea; but Gabinius, the Roman governor of Syria, defeats him, and shuts him up in the castle of Alexandrium, where he at length surrenders and is pardoned 57

Gabinius abolishes the monarchy of Judea, and appoints five independent councils at Jerusalem, Jericho, Gadara, Amathus, and Sephoris, making each place the head of a province *ib.*

Aristobulus and his son Antigonus, having escaped from Rome, assemble an army and begin to repair the dilapidated castles; but being attacked and defeated by the Romans, they are again made prisoners and sent back to that city. At the request of Gabinius, however, the senate set Antigonus at liberty *ib.*

Gabinius having gone to Egypt with Mark Anthony, Alexander raises an army in his absence, puts all the Romans that fall into his hands to death, and besieges a body of them in mount Gerizim. Gabinius, however, returns to Syria, and defeats Alexander at mount Tabor 56

Cæsar invades Britain 55

Syria assigned to Crassus. This avaricious Roman plunders the Jewish temple of all its valuables, estimated to be worth ten thousand talents, to enable him to prosecute a war against Parthia 54

Crassus and a great part of his army cut off by the Parthians at Carrhæ, or Haran, in Mesopotamia 53

Cassius makes war upon the party of Aristobulus, and forces them to a peace 52

The civil war between Pompey and Cæsar breaks out 50

Cæsar sets Aristobulus at liberty and sends him to

B. C.

Judea with two legions of soldiers; but the friends of Pompey poison him on his way thither. About the same time Metellus Scipio seizes the person of Alexander, son of Aristobulus, conveys him to Antioch and there beheads him 49

Pompey, defeated at Pharsalia by Julius Cæsar, flies first to Syria, and afterwards sails to Egypt, within sight of which he is basely assassinated by order of the Egyptian ministry, who hope thereby to obtain Cæsar's favour 48

Cæsar hastening to Egypt after Pompey, arrives there with only 4,000 troops. Having displeased the Egyptians, by taking upon himself the decision of the controversy between Ptolemy and his sister, the infamous Cleopatra, they make war upon him: he gains several battles, but finds it necessary to send for more troops. Antipater, with a large body of Jews, arrives seasonably, and renders several important services to Cæsar 47

Cæsar grants many great privileges to the Jews in Alexandria *ib.*

Arrives in Syria. Antigonus, whose father and brother were slain in Cæsar's cause, solicits his favour, but is ungratefully rejected through the interest of Antipater *ib.*

Cæsar abolishes the five councils of Judea; confirms Hyrcanus in his office of high priest, and gives the principality of Judea to him and his heirs for ever, appointing Antipater to be procurator under him; and makes Sextus Cæsar president of Syria *ib.*

Antipater makes Phasael, his eldest son, governor of Jerusalem; and Herod, his second son, governor of Galilee *ib.*

Herod, then fifteen years of age, obtains the government of Cœlo-Syria, by bribing Sextus Cæsar 46

Cæsar enters on his fifth and last consulship; and to reward the services of the Jews, decrees the rebuilding

B. C.

of the walls of Jerusalem, which work is immediately commenced by Antipater 44

Cæsar assassinated by several senators, in the senate house, at Rome ib.

Every one of the assassins and conspirators, sixty in number, died violent deaths.

Second Roman triumvirate formed under Mark Antony, Octavius, and Lepidus 43

Cassius, one of the conspirators against Cæsar, takes possession of Syria ib.

Cassius taxes Judea heavily to support his army, and sells the inhabitants of several cities to raise the contributions he has laid upon them; Herod's promptitude on this occasion, recommends him to Cassius ib.

Malichus, one of the adherents of Hyrcanus, causes Antipater to be poisoned, and then seizes on the government of Jerusalem, but is slain shortly after on the way to Tyre, by the servants of Herod ib.

Brutus and Cassius, having been defeated at the battle of Philippi, slay themselves 42

After the departure of Cassius from Syria, the faction of Malichus, supported by Hyrcanus, make war upon the sons of Antipater, but are defeated ib.

Herod and Phasael being reconciled to Hyrcanus, the former marries Mariamne, grand daughter of the high priest ib.

Antigonus, the younger son of Aristobulus, encouraged by the friends of Malichus, and supported by some neighbouring princes, invades Judea but is defeated by Herod ib.

On Antony's arrival in Asia, several accusations are preferred against Phasael and Herod, but in vain. Antony makes them both tetrarchs, and commits to their administration the government of Judea 41

The Parthians invade Judea, make Phasael and Hyrcanus prisoners, and place Antigonus on the throne. Phasael kills himself; and Antigonus, to incapacitate

B. C.

Hyrcanus from ever fulfilling again the sacerdotal duties, cuts off his ears 40

Ventidius, Antony's lieutenant, defeats the Parthians in two great battles, and compels them to retire beyond the Euphrates . . . . . *ib.*

Herod, who had escaped the sword of the Parthians, goes to Rome, and lays his claims before the senate; which, influenced by Antony and Octavius Cæsar, decrees the crown of Judea to Herod, at the same time declaring Antigonus an enemy to the commonwealth . . . . . *ib.*

Herod, returning to Judea, begins, in concert with the Roman lieutenants, an active warfare against Antigonus, and at length lays siege to Jerusalem. After a siege of six months, the city is taken and plundered by the Roman allies, who likewise make a dreadful carnage. Antigonus surrenders and is sent in chains to Antony, who causes him to be beheaded. Thus ended the line of Asmonean princes, one hundred and twenty-nine years after its commencement, under Judas Maccabeus 37

Herod, to secure his crown, puts great numbers of eminent Jews to death; makes Aristobulus, his wife's brother, high priest; but soon after causes him to be slain 35

A tremendous earthquake shakes the whole land of Judea, and buries about thirty thousand people in the ruins of their habitations 31

Herod defeats the Arabians . . . . . *ib.*

Octavius gives Antony a decisive overthrow at Actium *ib.*

Herod causes Hyrcanus, (who having been liberated by the Parthians had returned home,) to be put to death, though more than eighty years of age. Makes his court to Octavius at Rhodes, and is received to his friendship 30

Antony and Cleopatra kill themselves . . . . . *ib.*

Herod, in a fit of jealousy, slays Mariamne, his wife 29

Next year, he orders her mother, Alexandra, to execution 28

Puts all the friends of the Asmoneans to death 26

B. C.

A conspiracy against Herod defeated 25

Herod rebuilds Samaria, and calls it, in honour of Augustus, Sebaste, being his name in Greek *ib.*

Marries a young lady of great beauty, called Mariamne 23

Augustus makes several additions to the kingdom of Herod, who begins to build another city, to be named Cæsarea, in honour of his benefactor 22

Herod accused before Augustus at Antioch; but his accusers seeing Cæsar's predilection for Herod, drown themselves 20

Being detested by his subjects, and fearing conspiracies, he prohibits all feasts and assemblies, and fills the land with spies *ib.*

To ingratiate himself with the Jews, he pulls down the temple, and begins to rebuild it in a more splendid manner 18

By his interest with Agrippa, son-in-law of Augustus, he procures many privileges for the Jews dispersed through Asia Minor 14

Alexander and Aristobulus, his sons by Mariamne, expressing dissatisfaction at the execution of their mother, (which had happened during their residence at Rome with Augustus) incur his displeasure 13

Augustus assumes the office of Pontifex Maximus *ib.*

Salome, Herod's sister, foments the quarrel between her brother and his two sons. Herod, rendered mistrustful of every one, makes his palace a slaughter house, by the victims sacrificed to his jealousy 9

Herod and his sons reconciled by Archelaus, king of Cappadocia 8

Herod dedicates the temple *ib.*

Herod makes war upon the robbers that infest Judea, and cuts off great numbers of them 7

The quarrel between Herod and his two sons being

B. C.

renewed, Herod procures their condemnation, and causes them to be strangled at Sebaste 6

Antipater, his third son, plots against his life 5

Augustus orders a survey of the empire *ib.*

JESUS CHRIST born *ib.*

The æra of the SAVIOUR's birth was unknown for chronological purposes until after the beginning of the sixth century, when *Dionysius Exiguus*, "a *Scythian* by birth, and a *Roman* abbot, who flourished in the reign of Justinian," brought it into use, and computed it as having occurred A. M. 4004, being the forty-fourth year of the reign of *Augustus*, reckoned from the assassination of Cæsar A. M. 3960; although *Eusebius* had placed it in the forty-second, and *Tertullian* in the forty-first year of that prince. This computation being generally received is called the *Vulgar*, or *Common Æra*. But some years after its adoption, it was discovered to be erroneous; because Herod, who, according to the testimony of *St. Matthew* ii. 1—18. survived the birth of Christ, died, according to *Josephus*, book xvii. cap. 7. in the thirty-fourth year of his reign, A. M. 4000, B. C. 4, computed from the death of *Antigonus*, A. M. 3967, B. C. 37. It was therefore necessary to make the Christian æra anterior to the death of this prince; and hence it was fixed at the close of A. M. 3999, which is the fifth year before the commencement of the vulgar æra: consequently the preservation of the old computation imposes upon us the singular anomaly, "Christ born A. M 3999, B. C. 5.—See Dr. CAVERHILL's Exposition, or Dr. HALE's Analysis, vol. i. p. 188.

Antipater put to death at Rome, by order of Augustus 4

Herod, on his death bed, devises the slaughter of all the most eminent Jews, that there may be a general mourning at his death: but the horrible mandate is disobeyed *ib.*

APPENDICES.

A.

"*The serpent beguiled me.*"—Gen. iii. 13.

"Serpent worship was exceedingly general, especially in Egypt and the East, and this is not to be accounted for but as it originated from a superstitious fear of the malignant demon, who, under that animal form, brought death into the world, and obtained a destructive dominion over men. That in ancient sculptures and paintings, the serpent symbol is sometimes emblematical of wisdom, eternity, and other moral ideas, may be allowed; but it often appears connected with representations, which prove that under this form, the evil principal was worshipped, and that human sacrifices were offered to gratify him who was a "murderer from the beginning." In the model of the tomb of Psammis, made by Mr. BELZONI, and recently exhibited in London, and in the plates which accompany his work on Egypt, are seen various representations of monstrous serpents, with the tribute of human heads which had been offered to them. This is still more strikingly exemplified in a copy of part of the interior of an Egyptian tomb, at *Biban al Melook*, in RICHARDSON'S Travels in Egypt:—before an enormous serpent, three men are represented on their knees, with their heads just struck off by the executioner, "while the serpent erects his crest to a level with their throats, ready to drink the stream of life as it gurgles from their veins." This was probably the serpent Typhon of the ancient Egyptians; the same as the Python of the Greeks; and, as observed by Mr. Faber, "the notion that the Python

was oracular, may have sprung from a recollection of the vocal responses which the tempter gave to Eve, under the borrowed figure of that reptile." By consulting MOORE's Hindu Pantheon it will be seen that the serpent Caliya is represented as the decided enemy of the mediatorial God, Krishna, whom he persecutes, and on whom he inflicts various sufferings, though he is at length vanquished. Krishna pressed within the folds of the serpent, and then triumphing over him, and bruising his head beneath his feet, is the subject of a very ancient Hindu bas-relief, and carries with it its own interpretation."—WATSON's Theolog. Instit.

B.

"*Make thee an ark.*"—Gen. vi. 14.

"The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height; and it consisted of three stories, or floors. Reckoning the cubit at eighteen inches, it will be found that it must have been of the burden of forty-two thousand, four hundred and thirteen tons. A first rate man of war is between two thousand two hundred, and two thousand three hundred tons; and, consequently, the ark had the capacity or stowage of eighteen of such ships, the largest in present use, and might carry twenty thousand men, with provisions for six months, besides the weight of eighteen hundred cannons, and of all military stores. It was then by much the largest ship ever built. Can we doubt of its being sufficient to contain eight persons, and about two hundred or two hundred and fifty pairs of four-footed animals? a number to which, according to Mr. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelvemonth."—Dr. HALE's New Analysis, vol. i. p. 328.

C.

The antediluvian chronology* embraces,

according to the Hebrew bible, a term of		1656 years.
	the Samaritan version	1307
	the Septuagint,† or Greek version	2242
	Josephus, the Jewish historian	2256

The postdiluvian chronology,‡ in the period between the deluge and the birth of Terah, contains,

according to the Hebrew bible		222 years.
	the Samaritan version	872
	the Septuagint †	1002
	Josephus	923

Whether the variations observable in the above computations, arose from accident or design, it is not an easy matter to determine with certainty. The subject is examined at large in the *New Analysis of Chronology*, by Dr. HALES, vol. i. § 2. art. 2, 3, 4. to which the reader is referred; the arguments being too copious for insertion here. It may be necessary however to observe, that Dr. HALES, throughout the whole of his work, gives a decided preference to the chronology of Josephus; which, as *amended* by him, interposes 5411 years between the Creation and the birth of Christ; whereas the Hebrew chronology, during the same period, contains only 4000 years.

D.

"*All the earth was of one language, and of one speech.*"—
Gen. xi. 1.

"Taking his (Moses's) account of the creation, as stated in his own works, I only mean to observe, that the Arabic,

* See note (*) p. 15.
† The MSS. of the Septuagint vary a little in these computations.
‡ See note (*) p. 34.

or, what is the same thing, the Hebrew, must have been the language of Adam and all his immediate descendants. Moses expressly says, that the name of Paradise was Eden, which every one knows to signify pleasure. The first man was called Adam, because he was made of *(Ephar min haadamah)* dust of the red earth. Eve was called by her husband *Havah*, the causer of life; because she was, says the historian, the Mother of all living. Eve, too, is recorded in the same narrative, to have called her first-born son *Cain*: because she said, "*Kanithi* ish eth Jehoah," I have gotten a man from the Lord; and appears to have called her second son Habel, a word known to signify vanity. When this son was murdered by his brother, she called her third child, born after that event, Seth; because the Lord (Sath) had given her another seed instead of Abel. Thus Moses etymologizes to our hand, the words Eve, Cain, and Seth, from sentences spoken by the persons themselves, and, evidently in their own language. We are left to find out the meaning of the rest, which, to a scholar, is indeed easy. The signification of the names of the children of Cain, such as Mehujael, Hanoch, Naamah, &c. may be made out with great certainty; but what is most remarkable of all, is three lines in verse, spoken by Lameth, the descendant of Cain, exactly in the same measure and form with the blessing of Jacob, Gen. xlix. The names of the line of Seth are all evidently Hebrew; some of them compounded with the word El, God. The last of that line before the deluge, Noh, was so called by his father, because, he said, this child will *comfort* us *(inahmenu)* for the toil of our hands on the ground which the Lord hath cursed."

"After the flood, Noah spoke a series of verses concerning his three sons, which we know to be the *ipsissima verba* of that patriarch, from the use made of the word Japhet (Yapht Elohim leyephet) God shall enlarge Japhet; for the name of this son signifies *enlarged*. To this short summary of facts (the last might be much augmented) let us add the well-known

custom of the writer, who tells the reason why Abraham, Sarai, Isaac, Jacob, and his twelve children, received their respective names in the same manner that he relates those already mentioned. The conclusion is very plain; and shortly this; either the Hebrew language was the language of Paradise, or reason cannot be employed in forming any scriptural criticism."—BRUCE's Travels, vol. ii. book 2. appen. No. 2.

E.

"*All the souls that came with Jacob into Egypt—were threescore and six.*"—Gen. xlvi. 26.—"*threescore and fifteen.*"—Acts vii. 14.

The wives of Jacob's sons, originally twelve, were reduced, at the period of their going to Egypt, to nine: Judah's wife being dead, Gen. xxxviii. 12. and Simeon's also, (according to an opinion founded on his youngest child Shaul's being called *the son of a Canaanitish woman*) and Joseph's wife being already in Egypt. These wives, who are expressly excepted, Gen. xlvi. 26. being added to sixty-six, make seventy-five, agreeable to Acts vii. 14. But from these calculations Jacob, Joseph, and Joseph's two sons are excluded.

F.

"*The daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite, four days in a year.*"—Judg. xi. 10.

The practice of lamenting the dead, as related here, and in other parts of scripture, once common to almost every nation in the world, still continues in the east. Dr. E. D. CLARKE and his party, when at Grand Cairo, being surprised by a very extraordinary noise, found upon inquiry that some female mourners were performing the usual ceremony of lamentation for a deceased person. Eager to obtain information relative to this ancient practice, they sent the interpreter to the house whence the sound proceeded, to ascertain particulars relative

to it. "He told us upon his return," says Dr. CLARKE, "that we might have the ceremony performed in our own apartments; that the singers were women, hired to sing and lament in this manner; the wealthier the family, the more numerous were the persons hired, and, of course, the louder the lamentations; that those singers exhibited the most frightful distortions; having their hair dishevelled, their clothes torn, and their features disfigured with paint and dirt; that they were relieved at intervals by other women similarly employed; and thus the ceremony may be continued for any length of time. A principal part of their art consists in mingling with their Ululation such affecting expressions of praise and pity, such a pathetic narrative of the employments, possessions, and characteristics of the deceased, and such inquiries as to his reasons for leaving those whom he professed to love during life, as may excite the tears and sighs of the relations and friends collected about the corpse. It is therefore evident that this custom (like the *caoineadh* of the Irish) and the funeral cry of other nations, are remains of ceremonies practised in honour of the dead in almost every country in the world. They are the same that Homer describes at the death of Hector; (Iliad) and they are frequently alluded to in the scriptures, but especially so in the following passage of Jeremiah ix. 17 18. "Call for the mourning women that they may come; and send for cunning women that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters."—Dr. CLARKE's Travels, vol. v.

G.

"To morrow will I bring the locusts into thy coast; and they shall cover the face of the earth."—Exod. x. 4, 5.

Locusts are termed by the prophet Joel, ii. 11. "*the army of the Lord,*" from the military order they appear to observe;

"disbanding themselves and encamping in the evening, and in the morning resuming their flight in the direction of the wind, unless they meet with food. Nah. iii. 17. Prov. xxx. 27. They fly in countless hosts, Jerem. xlvi. 23. Judg. vi. 5. occupying, it is said, a space of two or three miles in length, by a mile, or a mile and a half in breadth; so as to obscure the sun, and produce darkness upon the earth. Joel ii. 10. Exod. x. 15. The noise made by them is compared to the noise of chariots, Joel ii. 5. and wherever they settle they darken the land. Exod. x. 15. If the weather be cold, they *encamp in the hedges* until the sun rises, when they resume their progress, Nah. iii. 17. climbing or creeping in perfect order. Regardless of every obstacle they mount the walls of cities and houses, and enter the very apartments. Joel ii. 7—9. They devour every green herb, and strip the bark off every tree, Exod. x. 12. 15. Joel i. 4, 7, 10, 12, 16, 18, 20. so as to render the land which before was as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire. Joel ii. 3. The noise made by them, when committing their ravages, is compared to the crackling noise of fire among the dry stubble, or a mighty host set in battle array, *ib.* 5. so fearful are the effects of their devastations, that every one was filled with dismay, *ib.* 6. and vainly attempted to prevent them from settling on their grounds, by making loud shouts, Jer. li. 14. as the Persian husbandmen, the inhabitants of Egypt, and the Nogai Tartars do to this day. What aggravates this tremendous calamity is, that when one host is departed, it is succeeded by a second, and sometimes even by a third or a fourth, by which every thing that has escaped the ravages of the preceding, is inevitably consumed by the last company. As Arabia is generally considered as the native country of these depredators, they were carried thence into Egypt by an east wind, Exod. x. 13. and were removed by a westerly wind, v. 19. which blew from the Mediterranean Sea, (that lay to the north-west of that country) and wafted

them into the Red Sea, where they perished. On their departure from a country, they leave their fetid excrements behind them, which pollute the air, and myriads of their eggs deposited in the ground, whence issues in the following year a new and more numerous army.

"They are generally carried off into the sea by the winds, where they perish, and their dead bodies putrifying on the shore, emit a most offensive, and, (it is said) sometimes even a fatal smell.—These predatory locusts are larger than those which sometimes visit the southern parts of Europe, being two or three inches long, and as thick as a man's finger. From their heads being shaped like that of a horse, the prophet Joel says that *they have the appearance of horses;* and, on account of their celerity, they are compared to horsemen on full gallop, Joel ii. 4. and also to horses prepared for battle, Rev. ix. 7. The locust has a large open mouth; and in its jaws it has four incisive teeth, which traverse each other like scissors, and from their mechanism are calculated to grasp and cut every thing of which they lay hold. These teeth are so sharp and strong, that the prophet, by a bold figure, terms them the *the teeth of a great lion*, Joel i. 6. In order to mark the certainty, variety, and extent of the depredations of the locusts, not fewer than eight or nine different appellations, expressive of their nature, are given to them in the sacred writings.

"Such are the Scripture accounts of this tremendous scourge, which are corroborated by every traveller who has visited the east. The quantity of these insects, (to whose devastations Syria, Egypt, and Persia, together with the whole middle part of Asia are subject) is incredible to any person who has not himself witnessed their astonishing numbers.—Should the wind blow briskly,—they afford a lively idea of that similitude of the psalmist, cix. 23. of being *tossed up and down as the locusts.* Wherever they alight the land is covered with them, for the space of several leagues, and sometimes they form a bed six or seven inches thick,—the verdure of the country

disappears, as if a covering had been removed; trees and plants stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed, in an instant, to the rich scenery of the spring.—Should the inhabitants dig pits and trenches, and fill them with water, or kindle fires of stubble therein, to destroy them, rank presses on rank, fills up the trenches and extinguishes the fires. Where these swarms are extremely numerous they climb over every thing in their way, entering the inmost recesses of the houses, adhering to the very clothes of the inhabitants, and infesting their food. Pliny relates that in some parts of Ethiopia, the inhabitants lived upon nothing but locusts salted, and dried in the smoke; and that the Parthians also accounted them a pleasant article of food. The modern Arabs catch great quantities of locusts of which they prepare a dish by boiling them with salt, and mixing a little oil, butter or fat; sometimes they toast them before a fire, or soak them in warm water, and without any other culinary process, devour almost every part except the wings. They are also said to be sometimes pickled in vinegar. The locusts which formed part of John the Baptist's food, Mark i. 6. were these insects, and not the fruit of the locust tree."—Rev. T. H. HORNE's Introd. vol. iii. part 1. c. 2.

H.

"*He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.*"—Psl. lxvi. 6.

The waters in the northern part of the Arabian Gulf appear to have been anciently denominated the Sea of Edom, because the children of Esau, called also Edom, or *Red*, Gen. xxv. 30. settled upon its shores. This appellation the Greeks translated *Thalassa Erythra*, and from them the Latins termed it

Mare Rubrum, or Red Sea. By the Hebrews it was called *Yam Suph*, usually translated the *Weedy Sea;* but since Mr. BRUCE, who explored its whole extent, declared that he never saw *a weed* in it, the appellation has been referred to the *coral* trees with which it abounds. The appearance of this term in scripture, before the completion of the Exodus, has probably caused a difficulty in tracing its etymology; because although סוף *suph* signifies *a weed*, yet, according to some celebrated Hebrew lexicographers, it also means *to finish, to consume, to put an end to*, Gen. xix. 15, 17. Psl. lxxiii. 19. Dan. ii. 44. *to accomplish or fulfil*, Dan. iv. 33. *to perish*, 1 Sam. xxvi. 10. *to destroy, to sweep away*, Gen. xviii. 23, 24. Prov. xiii. 23. And therefore *Yam Suph* may be as correctly rendered *the Sea of Destruction* as the *Weedy Sea*. The latter designation is, indeed, very obscurely accounted for; whereas that memorable event, which its name, whatever it may signify, will never cease to bring to recollection—the annihilation of the mighty army of Pharoah, points it out pre-eminently as the *Sea of Destruction*. The objection too against this explication,—its bearing the name *apparently* before the circumstance occurred, becomes of little weight when it is recollected that in the revision of the sacred books by some authorised individual in later times, (probably Ezra) such alterations were made in the names of places, as circumstances had rendered necessary: thus, for instance, mention is made of Dan, Gen. xiv. 14. though the place did not bear that name until some centuries after. Judges xviii. 29. But there is no necessity for going thus far to account for the use of this term in Exod. xiii. 18: Moses wrote the Exodus and subsequent part of his history, whilst in the wilderness; and, in so doing, used such names as he and his people had affixed to the various places, where any thing remarkable had occurred, to preserve the remembrance of the fact. The narrative of the journeys of the Israelites, Numb. xxxiii. sufficiently attests this; and it is not easy to assign any

reason for a deviation on this memorable occasion. The name *Yam Suph*, indicating perhaps the *accomplishment* of Israel's deliverance, and the *fulfilment* of prophecies and promises, as well as the *destruction* which *swept away* their foes, was calculated to awaken every succeeding generation to the recollection of the noble works that God has done in the old time before them. That it did produce such effects, the Jewish history amply proves: it was a memorial of a most signal interposition of Divine providence in their behalf, and a pledge of his power, at all times, to redeem his chosen.

Mr. BRUCE, who appears to have identified that part of the western coast* of the Red Sea at which the Israelites began to attempt the passage over to the opposite shore, after minutely describing it, thus introduces his opinion concerning this stupendous miracle: "It was proposed to Mr. Niebuhr, when in Egypt, to inquire upon the spot, whether there were not some ridges of rocks, where the water was shallow, so that an army, at particular times, might pass over? Secondly, whether the Etesian winds, which blow strongly all the summer from the north-west, could not blow so strongly against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle? A copy of these queries was left for me to join my inquiries likewise."

"But I must confess, however learned the gentlemen were who proposed these doubts, I did not think they merited any attention. This passage, we are all told in scripture, was a

* According to this celebrated traveller, *Pihahiroth*, near to which the Israelites encamped, means the *mouth of the valley* of Badeah, opening into a narrow tract of country, forming part of the western coast of the Red Sea. The passage of Moses with his people seems to be commemorated in the name yet borne by the north cape of the bay opposite to Pihahiroth, *Ras Musa, the Cape of Moses*. About this part of the coast, where from many reasons, he supposes the Israelites effected their passage, the space across is rather less than four leagues, having fourteen fathoms of water in the channel, and about nine in the sides, and very good anchorage every where. The opposite coast is low and sandy, and a very easy landing place.

miraculous one: if so, we have nothing to do with natural causes. If we do not believe Moses, we need not believe the transaction at all, seeing that from his authority alone we derive it. If we believe in God, that he made the sea, we must believe that he could divide it when he sees proper reason; and of that he must be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river Jordan.

"If the Etesian wind, blowing from the north-west in summer, could heap up the sea as a wall, on the right or to the south, fifty feet high; still the difficulty would remain, of building the wall on the left hand, or to the north. Besides, water standing in that position for a day, must have lost the nature of fluid. Whence came that cohesion of particles that hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since from the same cause. Yet Diodorus Siculus says the Troglodytes, the indigenous inhabitants of that very spot, had a tradition from father to son, from the remotest ages, that once a division of the sea did happen there, and that after leaving its bottom sometime dry, the sea again came back, and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen is writing in favour of revelation. He knew not Moses, nor says a word about Pharaoh and his host, but records the miracle of the division of the water in words nearly as strong as those of Moses, from the mouths of unbiassed, undesigning pagans.

"Were all these difficulties surmounted, what could we do with the pillar of fire? The answer is, we should not believe it. Why then believe the passage at all? We have no authority for the one but what is for the other. It is altogether contrary to the ordinary nature of things, and if not a miracle, it must be a fable."—Travels, vol. ii.

I.

"*A land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt.*"—Jerem. ii. 6.

"The vast *Desert of Arabia*, reaching from the eastern side of the Red Sea to the confines of the land of Canaan, in which the children of Israel sojourned after their departure from Egypt, is in the sacred writings particularly called THE DESERT; very numerous are the allusions made to it, and to the divine protection and support, which were extended to them during their migration. Moses, when recapitulating their various deliverances, terms this desert *a desert land and waste howling wilderness*, Deut. xxxii. 10. and *that great and terrible wilderness*, wherein were *fiery serpents, scorpions, and drought, where* there was *no water*. Deut. viii. 15. The prophet Hosea describes it as *a land of great drought*. xiii. 5. But the most minute description is that in Jer. ii. 6.—*a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt.* These characteristics of the desert, particularly the want of water, will account for the repeated murmurings of the Israelites both for food and water, (especially the latter) and the extremity of their sufferings is thus concisely, but most emphatically, pourtrayed by the psalmist, cvii. 5. *Hungry and thirsty,* THEIR SOUL FAINTED *in them.*"—Rev. T. H. HORNE's Introd. vol. iii. part 1. b. 2.

M. G. BELZONI, when on his journey from the ruins of Berenice to the Nile, passed through a desert, of which he gives the following minute and terrific description:

"It is difficult to form a correct idea of a desert without having been in one; it is an endless plain of sand and stones; sometimes intermixed with mountains of all sizes and heights,

without roads or shelter,—without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When the trees become old, and lose their vegetation in such climates as these, the sun, which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *karuck*; this falls off before it is dry. Speaking in general of a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water; on the contrary, it is generally salt or bitter, so that if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before; but when the dreadful calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well; and if the travellers kill them to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. I must not omit what I have been told happens in such cases.

"Many perish victims of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction; if the master has none, the servant will not give it to him, for very few are the instances where a man will voluntarily lose his life to save that of another, particularly

in a caravan, in the desert, where people are strangers to each other. What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him—they are all dying—though by walking a few hours farther they might be saved,—the camels are lying down, and cannot be made to rise—no one has strength to walk—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too.—In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and no hopes of finding either, is the most terrible situation that a man can be placed in; and, I believe, one of the greatest sufferings that a human being can sustain: the eyes grow inflamed, the tongue and lips swell: a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed: all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. The deception of this phenomenon is well known, as I mentioned before, but it does not fail to invite the longing traveller towards that element, and to put him in remembrance of the happiness of being on such a spot. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks where is the water he saw at no great distance: he can scarcely believe that he was so deceived; he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

"If, unfortunately, any one falls sick on the road, there is no alternative; he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people, or he

must be left behind on the sand, without any assistance, and remain so till a slow death comes to relieve him. What horror! What a brutal proceeding to an unfortunate sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him; all pity his fate, but no one will be his companion. Why not stop the whole caravan till he is better, or do what they can for the best till he dies? No, this delay cannot be, it will put all in danger of perishing of thirst if they do not reach the next well in such a time; besides, they are all different parties generally of merchants or travellers, who will not only refuse to put themselves in danger, but will not even wait a few hours to save the life of an individual, whether they know him or not."—Narrative of Operations in Egypt, &c. p. 341.

K.

"*Deliver him into the hands of the avenger of blood, that he may die.*"—Deut. xix. 12.

Goël ha-dam rendered Josh. xx. 3. and elsewhere, the *avenger of blood*, properly signifies the *defiled with blood;* and was, among the Arabs and Hebrews, an individual, upon whom, from proximity of kindred, devolved the duty of avenging with his own hand, the death of a murdered relative. Until this was effected, he was considered as *stained with his blood;* and was accounted infamous, if, from any cause whatever, it was neglected. This word, like others, in process of time, was extended beyond its primitive meaning, and was ultimately used to designate the nearest relative, as in Ruth iv. 1. It is used by Job, xix. 25. to signify a Redeemer, and is applied to God; "who will re-demand our ashes from the earth:" and by Moses, Gen. xlviii. 16. Exod. vi. 6. to signify rescue and deliverance. To the Goël it pertained, as a rela-

tive, to redeem the land sold by his kinsman, Lev. xxv. 25—27. and to him restitution of goods stolen was to be made, if the proprietor were dead.

The retaliation of murder by the hands of the Goël, seems from the high antiquity of the practice, to have sprang up in patriarchal times, probably by patriarchal appointment, to secure the execution of the Noachic law, Gen. ix. 6. "*Whoso sheddeth man's blood, by man shall his blood be shed.*" But whether the patriarchs, in their capacities as magistrates, first gave judgment, before permitting the Goël to take revenge, does not appear; although it is hardly probable they would suffer an unintentional manslayer to be put to death. This restriction, however, if it ever existed, was ultimately set aside; and revenge, in all its horrors, superseded retributive justice. Stimulated by false notions of honour, which made it imperative to retaliate the murder, and decreed indelible infamy to him who neglected it, the Goël pursued the unhappy culprit, whether a designing or unintentional murderer, with a malignity which neither time nor circumstances could mitigate; and availed himself of every stratagem, however treacherous, to circumvent his prey.

The consequences of such a state of things is obvious. A murderer seeking, and, in cases deserving it, finding protection in the bosom of his family, converted a private animosity into a family feud. One aggression made way for another, and only served to increase the thirst of revenge; and thus not unfrequently a quarrel was perpetuated from generation to generation. The histories of the Arabs and other Asiatic tribes, the American Indians, and of the Scottish clans, afford numerous instances in proof of this baneful practice, by which children were made amenable for the conduct of their fathers. To the same cause may be attributed the cruel practice of many of the ancient warriors, of sacrificing prisoners taken in battle, to the manes of their ancestors. Thus Pyrrhus sacri-

ficed Priam, the aged king of Troy, and his beautiful daughter, Polyxena, to appease the angry manes of Achilles, his father: and Hannibal, the Carthaginian, son of Gisgo, at the capture of Hymera in Sicily, slew three thousand prisoners, on the very spot where his grandfather had been killed.

The laws of Moses, while they recognize the rights of the Goël to their full extent, as already existing among the Hebrews, were evidently designed to render them as innoxious to society as possible, without appearing to deprive the people of privileges granted by long prescription. Six cities of the Levites were ordained to be Cities of Refuge, to which the unintentional man-slayer might flee. The roads to these were to be made and kept good, and every facility afforded to enable him to effect his escape. But as criminals were likely to endeavour to avail themselves of these asylums,* every case was subjected to a severe scrutiny: if the murderer was found guilty, he was delivered by the authorities, as in Abyssinia and Persia, into the hands of the Goël, who was not suffered to compromise: if he was acquitted of design, he was nevertheless confined to the City of Refuge without power to purchase his liberty until the death of the high priest. But if the Goël overtook him before he reached the City of Refuge, or found him without the walls after he had been acquitted of intentional murder, he was at liberty to put him to death. In this manner Moses secured the honour of the Goël, and, at the same time, punished the inadvertence which had cost the life of a fellow creature.—See Numb. xxxv. 9—34. Deut. xix. 1—13. Josh. xx.—Consult MICHAELIS's Comment. vol. iv. Art. 274.—276.

* "The Latin word *asylum*, used for a sanctuary or place of refuge, has so near an affinity with the Hebrew word אשל *eshel, a tree or grove*, as to make it probable, that the sacred groves were the ancient places of refuge, and that the Romans derived the use of them from the eastern nations."—JENNINGS's Jewish Antiquities.

I.

"*Her father—did with her according to his vow.*"—Judg. xi. 39.

Jephthah's conduct towards his daughter is one of those subjects upon which the learned world is greatly divided—one party insisting that he actually sacrificed her: and the other, that he only imposed celibacy, and devoted her to the service of the sanctuary. The principal arguments in favour of the latter opinion are:

1. That the Hebrew vau ו in Judg. xi. 31. should have been rendered OR and not AND: thus, "Whatsoever cometh—to meet me, shall surely be the Lord's, OR I will offer it up for a burnt-offering."

2. That the vow was a *mder or common vow*, in which case the person or thing devoted was redeemable; and not a *cherem*, which required the death of the person.

3. That the daughter of Jephthah desired time to bewail her unmarried condition, and not the apprehended deprivation of life.

4. That the words *lithnaseth lenath Jephthah* rendered to *lament the daughter of Jephthah*, Judges xi. 40. rather signify *to talk with the daughter of Jephthah*, the verb *thana* properly meaning *to rehearse*, as in Judg. v. 11.

5. That Jephthah is not censured in scripture, as it is supposed he would have been, had he sacrificed his daughter.

6. That St. Paul classes him with the Old Testament worthies, Heb. xi. 32. thus stamping his character as a man eminent for piety.

To these arguments it is replied:

1. That though the accommodating nature of the vau, ו which ever varies according to the sense, makes it incapable of being the basis of any valid argument, yet its situation in the passage in question fully justifies the translators of the bible in rendering it AND, as in the vow of Jacob, Gen. xxviii.

21, 22. and of Hannah, 1 Sam. i. 11.; because OR makes the latter clause of the vow tautological, every thing offered upon the altar being the Lord's in the scripture sense.

2. Jephthah's vow is mentioned precisely in the same words as that of the Israelites, when they devoted Arad, one of the Canaanitish princes, to *cherem*, or utter destruction: *Vayidar Jephthah neder*, and Jephthah vowed a vow—Judg. xi. 30. *Vayidar Israel neder, and Israel vowed a vow*, Numb. xxi. 2. and hence it is most evident that *neder* by no means implies the power of redemption.

3. That though the apprehended loss of life was not lamented, but her unmarried condition, yet her grief, and that of her father, arose principally from the consideration that the family name would be extinguished in Israel, as is clearly expressed Judges xi. 34, 37—39.

That the requirement of two months for the purpose of lamentation was absurd, if she had a life-time before her.

That Jewish history does not furnish a single instance of a female, not a captive, being devoted to the Lord.

That as no vow was binding, unless uttered by the lips, Numb. xxx. 3—14. Deut. xxiii. 21—23. Psl. lxvi. 13, 14. and Judg. xi. 35, 36. the vow of Jephthah did not impose a state of celibacy on his daughter.

That celibacy is hostile to the divine laws, patriarchal or Mosaic, and was altogether repugnant to the genius and manners of the Jewish people; who, so far from considering such a state acceptable to God, deemed it accursed, Psl. lxxviii. 63. and that Jewish history does not furnish one solitary instance of such an act of devotion.*

That had such a state even been recognized by the Mosaic laws, it could have had no connexion with a consecration to

* "This species of holiness, or religion, is so opposite to every natural idea of the human mind, that it is no wonder ancient nations never stumbled upon it, and that so strange a piety should have waited some thousand years for an inventor."

the tabernacle service; because it is notorious that devotion to the Lord's service *never* implied celibacy; for the priests in constant attendance at the altar were necessitated to marry, as the sacerdotal office was made hereditary in one family; and even the Nazarites, devoted from their birth to God, were allowed to take wives, as is instanced in the cases of Samson and Samuel.

That the sanguinary warfare commenced by the Ephraimites against Jephthah, militates forcibly against the idea that the Gileaditish chief sent his daughter as a devotee to the tabernacle; because it was then at Shiloh in the tribe of Ephraim.

4. That though the verb *thana* signifies *to rehearse*, yet the passage, if rendered agreeably to the *usual* translation of the particle (ל) *le*, reads *to rehearse concerning*, &c.

That an annual visit to her, had she been doomed to celibacy and to the service of the tabernacle, far from having a consolatory effect, was rather calculated to revive that pungent grief which her unhappy doom had justly excited.

5. That many things to which no particular censure is affixed in scripture, are sufficiently reprobated by the divine law, which requires man to do justly, to love mercy, and to walk humbly with his God.

6. That the appearance of Jephthah's name among the worthies mentioned by St. Paul, no more exempts him from the imputation of the offence, than the mention of Samson and David exonerates them from the sins laid to their charge by the sacred writers.*

Though the arguments adduced to prove the immolation of the hapless victim seem to preponderate, yet if this view of the case were fully established, it would not impugn Judaism, and certainly not Christianity. Human sacrifices, common to almost all pagan nations, were an abomination in the sight of God; and

* The testimony of Josephus is also adduced in support of the opinion that Jephthah sacrificed his daughter; and the story of the sacrifice of Iphigenia is usually considered as a corrupt tradition of the same circumstance.

when the Israelites adopted them, his wrath was kindled against them, "insomuch that he abhorred his own inheritance." Having mingled with the Canaanites, however, they learned their works; and vacillating perpetually between God and Baalim, it is impossible to say to what extent idolatrous notions and practices were amalgamated with their religion. That Jephthah himself, if he sacrificed his daughter, was actuated by what he conceived to be *conscientious* motives, will be readily admitted; and his sense of duty, though erroneous, must have been very strong to enable him to outrage, in so violent a manner, all the sympathies of nature. Considering the state of Israel in general, and that of Gilead in particular, at this period; and above all Jephthah's former habits of life, it is more than probable he knew little of the Mosaic law. But even had it been otherwise, an erroneous explication of that remarkable clause, Lev. xxvii. 28, 29. generally considered as referring *solely* to criminals and public enemies, might have led him to the accomplishment of his vow. —See the Comm. of MICHAELIS, SCOTT, STACKHOUSE, JENNINGS, &c. on the passage.

M.

"*Three times in the year all thy males shall appear before the* LORD *God.*"—Exod. xxiii. 17.

Thrice in the year all the males in Israel were obliged, by law, to assemble at the place where the sanctuary stood,—at the Feast of the Passover, the Feast of Pentecost, and the Feast of Tabernacles. Deut. xvi. 16.

The Passover, or Feast of unleavened bread, began in the evening subsequent to the 14th day of Abib, the first moon of the Israelitish year; which, though it cannot be exactly accommodated to our month, always fell within it. Abib signifies the ear-moon, because in its course, ripe ears of corn may always be had in Palestine. On the 16th day, the second

day of the feast, the first fruits of the ripe ears of corn were presented to God; Lev. xxiii. 9—11. and from that day they were permitted to begin harvest, which commonly lasted seven weeks, because in the colder parts of Palestine it did not commence nearly so soon as in the warmest. Every Israelite who absented himself, without absolute necessity, from the Paschal Sacrifice, subjected himself to extirpation from among the people. Numb. ix. 13.

The Feast of Weeks, or Pentecost, began on the 50th day, reckoning from the 16th of the first moon. Like the Feast of the Passover it lasted seven days. This was properly the harvest festival, when they offered thanksgivings to God for his bounties, presenting unto him the first fruits, in bread made of the new corn. Exod. xxiii. 16. Lev. xxiii. 14—21. Numb. xxviii. 26—31.

The Feast of Tabernacles, in commemoration that the Israelites dwelt in booths when the Lord brought them forth out of Egypt, began on the 14th day of the seventh moon, and lasted eight days. Lev. xxiii. 33—44.

Some persons have supposed that the whole of these seven-day festivals elapsed in perfect idleness: but this is erroneous. The first and last days were sabbaths in which work was prohibited, Lev. xxiii. 1—7. 21, 35, 36, 39. but on other days the people might labour if they pleased. The word חג *chagg*, used by Moses in ordaining a festival, does not mean *abstinence from labour;* but, as among the Arabs, either *to go a pilgrimage*, (which signification seems to have arisen from the old Arabs, before Mahomet's time, being obliged, as his followers now are, to make a pilgrimage at their festival, to the Caaba of Mecca) or, *to go round in a circle;* that is, to make a procession round the holy places.

The rejoicings before the Lord, as these festivities are termed, Deut. xii. 18. xiv. 26. consisted in offerings, and offering-feasts, and in dances, accompanied by hymns, in which the Deity and his bounty were celebrated; in other words, it

consisted in pleasure united with religion, and thereby kept within due bounds, moralized and sanctified. Of this description were many of the pagan festal solemnities, which, from the fault of their abominable theology, at length, burst the bounds of decency, and passed into absolute impurity.

Besides the purposes of religion to which these festivals were primarily subservient, they had, in other respects, very salutary influences on the community. The whole people thus became more closely connected, and regarding each other as fellow citizens and brethren, were not so likely to split into different states: for each of the tribes had its own common-weal, and sometimes one was jealous of another. The internal commerce of the country was promoted, no doubt, to a great extent; as from the annual conventions of the whole people of any country for religious purposes, there generally arise, without any direct intention on their part, annual fairs, and internal traffic. Hence originated the German fairs, called Messen or Masses, because in former days the people assembled in particular places, where masses were said in memory of different saints. Hence, also, the annual pilgrimage of the Mahometans to Mecca, has given birth to one of the greatest markets in the world.—See MICHAELIS's Comm. on Laws of Moses, vol. iii. c. 3. part 5. Art 197—198.

N.

"Ye shall make images of your emerods, and images of your mice that mar the land."—1 Sam. vi. 5.

The presentation of votive offerings as acknowledgments to the gods, obtained among the Philistines, Hindoos, and Greeks; and was probably common to the pagan world. In Greece, the eyes, the feet, the hands, and sometimes an entire effigy, was, on the recovery of a sick person, formed in marble, wax, earthenware, and sometimes of very costly materials,

suitable to the rank of the donor, and offered to a propitious deity. On the birth of a child, a representation of a girdle was offered to Diana; on an escape from the dangers of the ocean, mariners presented offerings in the temple of Neptune; and on recovery from sickness, acknowledgments, indicative of the nature of the disease, were made to Æsculapius. These offerings were sometimes fixed in the rocks near the precincts of the building; sometimes to the walls and columns of the edifice, and not unfrequently to the statue of the god. Even the very medicine was sometimes deposited: and it is worthy of notice, that from a list of remedies collected in the temples, Hippocrates, of Cos, the famous physician, framed his Art of Medicine; and reduced the practice of physic to a system.

This practice, which evidently originated in a deep consciousness that every blessing was dispensed by some divine, superintending agency, descended into the Christian church; and may yet be traced in countries where the Greek and Roman Catholic religions are professed, and also to Denmark and Norway.—See Dr. E. D. CLARKE's Travels, vol. v.

O.

"*Go up before me unto the high place.*"—1 Sam. ix. 19.

"In the early ages of the world, the devotion of mankind seems to have delighted greatly in groves, woods, and mountains, not only because these revered places were naturally fitted for contemplation, but probably also because they kindled a certain sacred dread in the mind of the worshipper. It is certain that nothing was more ancient in the east, than altars surrounded by groves and trees, which made the place very shady and delightful in those hot countries. The idolaters in the first ages of the world, who generally worshipped the sun, appear to have thought it improper to straiten and confine the supposed infiniteness of this imaginary deity within walls,

and therefore they generally made choice of hills and mountains, as the most convenient places for their idolatry; and when in after times they had brought in the use of temples, yet for a long time they kept them open-roofed."

"But at length these hills and groves, as they were more retired and shady, became so much the fitter for the exercise of their diabolical rites, and for the commission of the obscene and horrid practices that were usually perpetrated there.—On this account God expressly commanded the Israelites, that they should utterly destroy all the places wherein the nations of Canaan, whose land they should possess, served their gods upon the high mountains and upon the hills; and to pay their devotions and bring their oblations to that place only which God should choose."

"It should, however, be recollected, that there were two kinds of high places, one frequented even by devout worshippers who lived at a distance from Jerusalem, and made use of by them in sacrificing, and for other religious purposes; and which were tolerated contrary to the divine command, by such of their kings who otherwise are said to be pious princes. The other kind of high places were such as were considered as abominable from the first institution, and made the receptacle of idolatry and wickedness. These last were the high places which Asa took away; but those where God alone was worshipped, had obtained so long, and were looked upon with so sacred a veneration, that for fear of giving a general offence he did not venture to abolish them." Mention is made of them during the reigns of most of the succeeding Jewish princes; but "at length good king Josiah—utterly cleared the land from the high places and groves, and purged it from idolatry; but as the four succeeding reigns before the Babylonish captivity, were very wicked, we may presume that the high places were again revived, though there is no mention of them after the reign of Josiah."—Rev. T. H. Horne's Introd. part iii. c. 1. § 3.

P.

"The house and lineage of David."—Luke ii. 4.

1 Abraham	1 Solomon	1 Jeconiah
2 Isaac	2 Rehoboam	2 Salathiel
3 Jacob	3 Abijah	3 Zerubbabel
4 Judah	4 Asa	4 Abiud
5 Pharez	5 Jehoshaphat	5 Eliakim
6 Hezron	6 Jehoram	6 Azor
7 Ram	Ahaziah	7 Sadoc
8 Amminadab	Joash	8 Achim
9 Nahshon	Amaziah	9 Eliud
10 Salmon, who married Rahab	7 Uzziah	10 Eleazar
11 Boaz, who married Ruth	8 Jotham	11 Matthan
12 Obed	9 Ahaz	12 Jacob
13 Jesse	10 Hezekiah	13 Joseph
14 David	11 Manasseh	14 Christ
	12 Amon	
	13 Josiah	
	14 Jehoiakim	

See Gen. xxi. 2, 3.—xxv. 26.—xxix. 35.—xlvi. 12. Ruth iv. 18, 22. 1 Chron. ii. 3—15.—iii. 5, 10—17.

St. Matthew finding fourteen generations from Abraham to David inclusive, seems to have adopted an artificial mode of genealogy, which that circumstance evidently suggested—a distribution of the generations between Abraham and Christ into three epochas, each containing fourteen.

To effect this, it was necessary to drop some of the supernumerary names: and hence, during the second epocha, Uzziah (or Azarias) is placed after Jehoram, Matt. i. 8. though he was the son of Amaziah, Jehoram's great grandson.

In the third epocha there can be no doubt that he used the same liberty: for St. Luke, who reckons the genealogy from another branch of David's house, makes the number of gene-

rations from Nathan to Christ forty-two. If from these we deduct seventeen, (the actual number from David to the captivity, in the line of Solomon) twenty-five remain to be interposed between the captivity and the birth of Christ. So great a disproportion as fourteen to twenty-five, in the lines of Nathan and Solomon, is hardly credible; and after the proof we have before us of St. Matthew's artificial calculation, we need not hesitate to conclude that the number of generations in the third epocha have been reduced to fourteen, to make them correspond to the numbers of the others. This was the only system he could adopt: for to add generations between Abraham and David was inadmissible, being a deviation from truth; whilst the known practice of the Hebrews, in calling any ancestor, however remote, the father of any of the succeeding generations of his family, fully warranted the method he appears to have adopted.—See Matt. i. 1—17. Luke iii. 23—38.

Q.

"*In that night was Belshazzar, king of the Chaldeans, slain.*"—Dan. v. 30.

According to SCALIGER and other critics, Belshazzar is the Laborosoarchod of profane history, and was slain at an impious feast, not by foreign enemies, but by a conspiracy of his own people. By this scheme, Darius the Mede becomes the same as the Babylonish Nabonadius. This opinion, however, is ably refuted by Dean PRIDEAUX, in his Connection, part i. book 2.

But DR. HALES, in his New Analysis of Chronology asserts, that on the assassination of Belshazzar, the last of Nebuchadnezzar's family, the Babylonians invited Darius the Mede to the crown, as being the next of kin by marriage; that he accordingly *took the kingdom*, but appointed Nabonadius, a nobleman of Babylon, to be viceroy; that Darius died two years after, and Nabonadius rebelled against Cyrus; and that

fifteen years after the death of Darius, Cyrus captured Babylon. This hypothesis, however, is as objectionable as SCALIGER's: for it is obvious from Dan. v. 28. that Belshazzar's kingdom was to be *divided*, which it was not, if it passed, by succession or gift, to the king of Media: besides in this case it would have continued under its own laws. Contrarywise, it is evident that Darius *took the kingdom* by conquest, Dan. v. 31. and governed it by the unchangeable laws of Media and Persia, vi. 8, 15. which circumstance proves also the union of those two monarchies at that very time.

R.

"*Wherefore they called these days Purim.*"—Esth. ix. 26.

"The FEAST OF PURIM, or of Lots, as the word signifies, is celebrated on the 14th and 15th days of the month Adar, (or of Ve-Adar, if it be an intercalary year.) On this occasion the entire book of Esther is read in the synagogues of the modern Jews, not out of a printed copy, but from a roll which generally contains this book alone. All Jews, of both sexes, and of every age, who are able to attend, are required to come to this feast, and to join in the reading, for the better preservation of the memory of this important fact. When the roll is unfolded, the chazan or reader says, Blessed be God, the king of the world, who hath sanctified us by his precepts, and commanded us to read the megillah! Blessed be God, who in those days worked miracles for our fathers! As often as the name of Haman occurs, the whole congregation clap their hands, stamp with their feet, and exclaim, 'Let his name be blotted out! May the memory of the wicked rot!' The children at the same time hiss, and strike loudly on the forms with little wooden hammers made for the purpose.

When the chazan has finished reading, the whole congregation exclaim, 'Cursed be Haman!—Blessed be Mordecai!

—Cursed be Zeresh!—Blessed be Esther!—Cursed be all idolaters!—Blessed be all the Israelites! And blessed likewise be Harbonah, at whose instance Haman was hanged!' In order to heighten the general joy of this festival, Buxtorf relates that some Jews wore party-coloured garments, and young oxen's tails in their hats, and ran about the synagogue exciting the congregation to laughter! Further to excite and increase mirth, the men and women exchange apparel; this, though positively forbidden by law, they consider innocent—on this festive occasion.—Alms are given to the poor; relations and friends send presents to each other; and all furnish their table with every luxury they can command. These two days are the bacchanalia of the modern Jews; who think it no sin to indulge themselves largely in their cups, some of them indeed to intoxication, in memory of Esther's banquet of wine; at which she succeeded in defeating the sanguinary designs of Haman."—Rev. T. H. HORNES's Introd. to Crit. Study, &c. vol. iii. part. 3. c. 4.

S.

The Karaïte Jews.

This sect, now found almost solely in the Crimea, is said to have separated from the main stem, as early as the Return from Babylon. They derive this name from *Kara*, a Babylonish word for *scripture;* because its members measure their rule of faith by the pure letter of the law, rejecting entirely all talmuds, traditions, rabbinical writings, and marginal interpolations of scripture. On this account the Rabbinists hold them in detestation.

They deem it an act of piety to copy the bible, or copious commentaries upon its text, once in their lives. All their MS. copies of the Old Testament begin with the book of Joshua; even the most ancient do not contain the Pentateuch, which is kept apart in a printed version for the use of their schools.

The members of this sect are irreproachable in their conduct. In the Crimea their honesty is proverbial, and their word is considered equal to a bond. They observe their fasts *most* scrupulously, abstaining even from snuff and smoking for twenty-four hours together. They give great attention to the instruction of their children, who are publicly taught in their synagogues.—See Dr. E. D. CLARKE's Travels.

T.

Table of the Jewish Months.

Eccles. Year.		*Civil Year.*		*Corres. to.*
I.	Nisan, or Abib	VII.	Exod. xii. 2.—xiii. 4.	March and April
II.	Jyar, or Zif	VIII.	1 Kings vi. 1.	April and May
III.	Sivan	IX.	Esther viii. 9.	May and June
IV.	Thammuz	X.		June and July
V.	Ab	XI.		July and August
VI.	Elul	XII.	Nehem. vi. 15.	August and Sep.
VII.	Tisri, or Ethanim	I.	1 Kings viii. 2.	Septem. and Oct.
VIII.	Marchesvan, or Bul.	II.	1 Kings vi. 38.	October and Nov.
IX.	Chisleu, or Casleu	III.	Zec. vii. 1. Jer. xxxvi. 22.	Novem. and Dec.
X.	Thebet	IV.	Esther ii. 16.	Decem. and Jan.
XI.	Sebat, or Shebet	V.	Zechar. i. 7.	Jan. and Feb.
XII.	Adar	VI.	Esther iii. 7.	Feb. and March
	Ve-Adar			

When an intercalary month was necessary, it was added after Adar, and was therefore called Ve-Adar, or the second Adar.

The Jews had both a civil and an ecclesiastical year. The ecclesiastical year began on the first day of Nisan or Abib, nearly coincident with the vernal equinox, and was instituted to commemorate their deliverance from Egypt. The civil year commenced on the first of Tisri, nearly coincident with the autumnal equinox, (the time when all other nations of the east began their year) and was referred to in all civil matters—as contracts, bargains, and for the calculation of jubilees and

sabbatical years. It was ushered in with the sound of trumpets, to give notice of its commencement; and hence the festival then observed derives its name.

The Hebrew months, originally distinguished as the first, second, third, &c. as among the antediluvians, Gen. vii. 11.—viii. 4, 5. afterwards acquired specific names, indicative of the phænomena of nature, the season of the year, or of some circumstance or custom peculiar to each. Thus *Abib* signifies *green corn; Nisan, flight*, from the *flight* of the Israelites from Egypt; *Zif, glory, splendour; Sivan, a bramble; Elul, mourning;* (from some circumstance in their history with which we are not acquainted:) *Ethanim, harvests; Bul*, the *fall* of the leaf; *Chisleu, chilled; Thebet, miry; Shebet*, a *sceptre;* and *Adar, a magnificent covering*, probably referring to the luxuriant covering of flowers with which the earth is then invested, in warm climates. The meaning of *Thammuz* and *Ab* does not appear to be ascertained.—See PRIDEAUX's Connect. and Dr. HALES's New Analysis of Chron.

CHRONOLOGICAL TABLES.

TABLE I.

From Creation to the Deluge.

A. M.	Adam.	Seth	Enos.	Cainan.	Mahalaleel.	Jared.	Enoch.	Methuselah.	Lamech.	Noah.	Japhet.	Shem.
1	1											
131	131	1										
236	236	106	1									
326	326	196	91	1								
396	396	266	161	71	1							
461	461	331	226	136	66	1						
623	623	493	388	298	228	163	1					
688	688	558	453	363	293	228	66	1				
875	875	745	640	550	480	415	253	188	1			
930	930	800	695	605	535	470	308	243	56			
987	...	857	752	662	592	527	365	300	113			
1042	...	912	807	717	647	582	...	355	168			
1057	...	...	822	732	662	597	...	370	183	1		
1140	...	...	905	815	745	680	...	453	266	84		
1235	...	...	...	910	840	775	...	548	361	179		
1290	...	...	...	...	895	830	...	603	416	234		
1422	...	...	...	...	...	962	...	735	548	366		
1557	...	...	...	...	...	...	...	870	683	501	1	
1559	...	...	...	...	...	...	...	872	685	503	3	1
1651	...	...	...	...	...	...	...	964	777	595	95	93
1656	...	...	...	...	...	...	...	969	...	600	100	98

This table shows what year of the life of any preceding patriarch synchronized with the first year of the life of any

succeeding one: how long the antediluvian patriarchs were cotemporary with each other: and the facility with which the history of the world could be transmitted to posterity, Methuselah being 243 years cotemporary with Adam, and 98 with Shem. The year A. M. 1656 was spent in the ark. Gen. v. 3—32.—vii. 6.

The indifference of the sacred writers to the niceties of computation is not only evident from the round numbers in which the whole of the Scripture Chronology appears, but from occasional remarks made by the writers themselves. Thus according to Gen. vii. 6. Noah was 600 years old at the beginning of the flood; but according to v. 11, he was in his 600th year. In 1 Kings ii. 11. David's reign is limited to forty years; but from 2 Sam. v. 5. receives an addition of six months. According to 1 Kings vi. 37, 38. the building of the temple occupied seven years; but as it was begun in the month Zif, in the fourth year of Solomon's reign, and finished in Bul,* in the eleventh year, it occupied seven years and six months. When therefore it is said Gen. v. 3. "Adam lived one hundred and thirty years, and begat a son," it is questionable whether he were entering on, or completing his 130th year. It has been generally assumed, however, that he had completed his 130th year, in consequence of which his 131st synchronized with the first year of Seth.

* See Appendix T.

TABLE II.

From the Deluge to the Death of Moses.

A.M.	Year of Sojourn in Egypt.						
1658		1 *Arphaxad*					Gen. xi. 10—24.
1692		35					
1693		1 *Salah*					
1722		30					
1723		1 *Eber*					
1756		34					
1757		1 *Peleg*					
1786		30					
1787		1 *Reu*					
1816		32					
1819		1 *Serug*					
1848		30					
1849		1 *Nahor*					
1877		29					
1878		1 *Terah*					
2008		131	1 *Abram*				
2016		141	11	1 *Sarah*			
2082		205	75 — called	65			xii. 4. / xi. 32.
2083	1	Year of Prom.	76	66			
2094	12		87	77	1 *Ishmael*		xvi. 16.
2106	24		99	89	13		xvii. 24, 25.
2107	25		100	90	14		xxi. 5.
2108	26	1 *Isaac*	101	91	15		
2144	62	37	137	127 — dies	51		xxiii. 1
2147	65	40 — marries	140		54		xxv. 20.
2158	76	51*	151*		65*		*xi. 11.
2167	85	60	160		74		
2168	86	61	161	1 *Jacob*	75		xxv. 26.
2182	100	75	175 — dies	15	89		xxv. 7.
2230	148	123		63	137 — dies		17.
2238	176	151		91	1 *Joseph*		
2274	192	167		107	17 — sold		xxxvii. 2, 28.
2287	205	180 — dies		120	30 governs Egypt		xli. 46.
2296	214		1 Famine	129	39		
2297	215		2	130	40		xlvii. 9.
2298	216	1 Year of Sojourn in Egypt	3	131	41		xlv. 6, 11.
2302	220	5	7 — ends	135	45		
2314	232	17		147 — dies	57		xlvii. 28.
2367	285	70			110 — dies		l. 22.
2429	347	132	1 *Aaron*				
2432	350	135	4	1 *Moses*			
2471	389	174	43	40			
2472	390	175	44	41 in Midian			Acts vii. 23.
2474	392	177	46	43	1 *Caleb*		
2511	429	214	83	80	38		Exod. vii. 7. / Acts vii. 30.
2512	430	215	84	81	39	1 *Exodus*	Exod. xii. 40. / Gal. iii. 17.
2513			85	82	40	2	Josh. xiv. 7.
2551				120 — dies	78	40	Deut. i. 3. / xxxiv. 7.

* Shem died this year at the age of 600 years.

TABLE III.

From the Death of Moses to the Foundation of the Temple.

A.M.	Year after Exodus.	After conq. of Gilead.							
2552	41	1	1 *Joshua*				79 *Caleb*		
2558	47	7	7				85		Josh. xiv. 10.
2598	87	47	47 *Joshua and Elders*						
2599	88	48	1 *Cushan-rishathaim*						Judg. iii. 8.
2606	95	55	8						
2607	96	56	1 *Othniel*						iii. 9—11.
2646	135	95	40						
2647	136	96	1 *Eglon*						iii. 12, 14.
2664	153	113	18						
2665	154	114	1 *Ehud*						iii. 15, 30.
2744	233	193	80						
2745	234	194	1 *Jabin*						iv. 2, 3.
2764	253	213	20 N.B. Shamgar lives during this period.						v. 6—7.
2765	254	214	1 *Deborah and Barak*				*Eli* becomes Judge		iv. 15, 23.
2799	278	238	25				1		
2804	293	253	40				16		v. 31.
2805	294	254	1 *The Midianites*				17		
2811	300	260	7				23		vi. 1—6.
2812	301	261	1 *Gideon*				24		vii. 19—23.
2839	328	288	28			1 *Sam.*	51		
2847	336	296	36			9	59	1	
2851	340	300	40			13	63	5	viii. 28.
2852	341	1 *Ammonites*			1 *Abim.*	14	64	6	ix. 6. xi. 4, 26.
2854	343	3			3	16	66	8	ix. 22, 54.
2855	344	4			1 *Tola*	17	67	9	x. 1.
2869	358	18			15	31	81	23	x. 7, 8.
2870	359	1 *Philistines*	1 *Jephthah*		16	32	82	24	x. 7, 17, 18. xi. 4, 5.
2875	364	6	6		21	37	87	29	xii. 7.
2876	365	7	1 *Ibzan*		22	38	88	30	xii. 8.
2877	366	8	2		23	39	89	31	
2878	367	9	3		1 *Jair*	40	90	32	x. 3.
2882	371	13	7		5	44	94	36	
2883	372	14	1 *Elon*		6	45	95	37	xii. 11.
2886	375	17 Ark taken	4		9	48	98	40	1 Sam. iv. 11, 15, 18.
2887	376	18 1 restored.	5		10	49			vi. 1.
2892	381	23 6 remains	10		15	54			
2893	382	24 7 in Kirjath	1 *Abdon*		16	55			Judg. xii. 13.
2899	388	30 13 Jearim.	7		22	61			
2900	389	31 14	8			62			
2906	395	37 20				68			1 Sam. vii. 2.
2907	396	38				69			
2908	397	39				70	1 *Saul*		x. 24.
2909	398	40					2		xiii. xiv.
2947	436						40		xxxi. 6. Acts xiii. 21.
2948	437	1 *David*							
2967	476	40							1 Kings ii. 11.
2968	477	1 *Solomon*							
2991	480	4 —— founds the Temple							vi. 1.

The key to the *Scriptural* epocha of the Judges is to be found in the speech of Jephthah to the king of Ammon, Judg. xi. 26. from which it appears that the Israelites, previous to the Ammonitish invasion, had enjoyed peaceable possession of the lands of the Amoritish kings, Og and Bashan, 300 years. The era of this invasion divides the whole epocha into two parts; and thence we reckon backwards to Moses, and forward to the building of the temple. In the foregoing table the full periods of *oppression* and *rest* are, in every case, allowed, agreeably to the plain, untortured meaning of the sacred writers; and the harmonious resolution of the aggregated details into the two grand periods defined in the record, may be considered as the proof of its correctness.

On the inspection of this table it will appear, that the aggregate of the years of *oppression* and *rest*, calculated from the death of Gideon to the commencement of the tyranny of Cushan, is 253 years; which amount leaves, consequently, 47 years for the duration of the government of Joshua and the elders.

That as the rest of "forty years in the days of Gideon" *necessarily* ended at his death, the Ammonitish invasion, which began the next tyranny on record, was the circumstance that brought it to a close.

That the usurpation of Abimelech immediately followed the death of Gideon.

That two judges—Tola and Jair, followed Abimelech in direct succession: the duration of whose government extended to the 348th year from the conquest of Gilead.

That Jephthah was chosen to be head over the Gileadites within 318 years of that conquest, and after the Ammonites had oppressed them 18 years: and that his administration, with that of his successors, Ibzan, Elon, and Abdon, consisting of 31 years, extended to the 349th year after the conquest of Gilead. Consequently, the successors of Abimelech, on the

west of Jordan, were cotemporary with Jephthah and his successors in Gilead.

That after the Ammonites had oppressed Gilead 18 years, the Philistines fell upon Western Israël, and began their tyranny of forty years' continuance, during which period Eli, the high priest, officiated as judge, and Samson *began* to deliver Israel.

That during this oppression the Philistines defeated the attempt of the Israelites to cast off the yoke, and captured the ark (which after seven months they sent back); and that Eli died in the 98th year of his age, having judged Israel 40 years.

That the ark abode twenty years in Kirjath-jearim.

That the oppression of the Philistines lasted until the 2nd year of the reign of Saul: until which time the Philistines had garrisons in Israel, and had Hebrews in their armies. Consequently, as this servitude reaches from the 18th year of the Ammonitish invasion of Gilead to the 2nd year of King Saul, the aggression of the Philistines mentioned cursorily, Judges x. 7. is the same as that noticed xiii. 1. where the sacred writer resumes the narrative he had before dropt, for the purpose of relating the circumstances of the Ammonitish war, and some incidental matters concerning the Gileaditish succession.

From 1 Sam. vii. some have concluded that the twenty years' sojourn of the ark in Kirjath-Jearim measures the period of another servitude to the Philistines, from which the Lord delivered them by Samuel. This deliverance, however, was only partial, probably a short respite to the tribes in the vicinity of the Philistines. For though "the hand of the Lord was against the Philistines all the days of Samuel;" it is obvious from 1 Sam. ix. 16. that during the remainder of *his* government, before he had even seen Saul, the oppression of the Philistines made the Israelites cry unto God; which would not have been the case had the deliverance been complete. The Philistines, as before noticed, had, at Saul's accession, possession of the garrisons; and even the ranks of their armies were recruited by Hebrews.

The precise time when Samuel entered on the office of a judge is not stated; but no doubt it was on the death of Eli, which immediately followed that of his sons. At the election of Saul to be king, Samuel was "old and grey headed," 1 Sam. xii. 2. therefore if we suppose him to have been *seventy* at the utmost, he must have been born in the fifty-first year of Eli's age, eight years before that priest began to act as a judge.

This epocha embraces, according to the Scriptures, 479 years. JOSEPHUS, however, assigns 621 years; and Dr. HALES, who adopts his computation, adduces in support of this estimate, the testimony of St. Paul, who interposes 450 years between the conquest of Canaan and the adminstration of Samuel, Acts xiii. 20. This passage, however, rather embarrasses the Hebrew Chronology, than substantiates that of Josephus;* whose computation of the periods of this epocha differs from the Hebrew calculation, not merely in the aggregate, but in the details. It is enough, however, for the present purpose, to examine two of the capital dates, either of which demonstrates the superiority of the Hebrew Chronology to that of the Jewish historian—the accession of Jephthah to the dignity of a judge, and the foundation of the temple.

Josephus's Chronolog. of this period.		
Exode, Moses	40	
		— 40
Joshua	25	
Interregnum	18	
I. Serv. *Mesop.*	8	
Othniel	40	
II. Serv. *Moab*	18	
Ehud.	80	
Shamgar	1	
III. Serv. *Canaan*	20	
Deborah and *Barak*	40	
IV. Serv. *Midian*	7	
Gideon	40	
Abimelech	3	
Tola	23	
Jair	22	
V. Serv. *Ammon*	18	
		—363

It appears by the table in the

* Mr. WHISTON supposes that the Jews considered the aggregate of the years of all the *oppressions* and *rests* under the Judges, reckoned up in succession, from Cushan to Eli inclusive, together with the 20 years of Samuel, as the proper measure of their theocracy: because the total is exactly 450 years.

		—403
Jephthah		6
Ibzan		7
Elon		10
Abdon		—
VI. Serv. *Philist.* *Samson* last 20 years		40
Eli		40
VII. Serv. *Philist.*		20
Samuel		12
Saul and *Samuel*	18	40
Saul	22	
David		40
Solomon		3
		—218
		——
		621

margin, copied from the *New Analysis* of Dr. HALES, vol. i. p. 101, that Jephthah rose to the government of Gilead 363 years after the death of Moses. According to the scriptures, however, only 318 years had elapsed: because Moses conquered Gilead in the last year of his life, Deut. ii. 14, 16—24. —iii. 1—7. the Israelites had held quiet possession of it 300 years prior to the Ammonitish tyranny, Judges xi. 26. and that oppression had lasted 18 years when Jephthah accepted the government of Gilead, Judg. x. 8. The fidelity of these statements is demonstrable from Josephus himself; for he assigns a *rest* of 40 years to Israel, after the discomfiture of Midian by Gideon, which limitation indicates that after the expiration of that period an *oppression* ensued: and as the Ammonitish invasion stands next on record, that, and that alone, was the circumstance which terminated the *rest* under Gideon: otherwise the *rest* is extended to the death of Jair, and embraces a period of 88 years. This, however, is impossible; not only because the *rest* is expressly limited to 40 years, but from the apostacy of Israel; for "as soon as Gideon was dead—the children of Israel turned again—after Baalim, and made Baal-berith their god." Judg. viii. 33. Agreeably, therefore, to the usual procedure of the divine government, the Lord sold them into the hands of their enemies, as related Judg. x. 6—9. See notes (*) p. 138, and (*) p. 149.

But the most formidable departure of Josephus from the Hebrew Scriptures, in this epocha, is in extending its duration to 621 years According to the Hebrew bible it contains

479 years; a period, not only long enough to embrace all the events assigned to it by the sacred penmen, but which cannot be extended without seriously embarrassing the chronology.

479 For if the 40 years of Moses's government, the
40 70 years of David's life, and the 3 years of Solomon's
70 reign anterior to the foundation of the temple, be
3 —113 deducted from the length of the whole epocha, there
—— will be a residue of 366 years. This reaches from
4 | 366 the sacking of Jericho to the birth of David, and is
—— occupied by *four generations only*—Salmon, Boaz,
91½ Obed, and Jesse, (Ruth iv. 21, 22. 1 Chron. ii. 11, 12. Matt. i. 5.) each averaging 91½ years. This unusual protraction of life, through so many successive generations, the Rev. T. Stackhouse (Hist. of the Bible, book 5. chap. iv. diss. 4.) considers as no small obstacle to the rectification of the Hebrew Chronology.

621 But in the larger computation of Josephus, in-
40 stead of 91½ years for each generation, we have
70 the enormous sum of 127 years: which result, con-
3 —113 sidering especially that the average of 14 generations
—— from Abraham, B. C. 2008, to David, B. C. 2919, is
4 | 508 only 65 years each, is decidedly fatal to this portion
—— of the Chronology of the Jewish historian; and
127 clearly demonstrates the superior claims of the Chronology of the sacred writers to our regard.

TABLE IV.

From Foundation of the Temple to the Captivity of the Ten Tribes.

A.M.					
2991	4 Solomon founds the Temple.			.....	1 Kings vi. 1.
3027	40	.....	.....	.....	2 Chron. ix. 30.
3028	1 *Rehoboam*	.....	1 *Jeroboam I.*	.....	1 Kings xii. 1, 2, 20.
3044	17	.....	17	.....	2 Chron. xii. 13.
3045	1 *Abijah*....	.....	18	.....	1 Kings xv. 1.
3047	3	1 *Asa*	20	.....	9.
3048	2 *Asa*	.....	21	1 *Nadab*	25.

TABLE IV.—*Continued.*

A.M.					
3048	2 *Asa*	.....	21 *Jerob.*	1 *Nadab*	1 Kings xv. 25.
3049	3	.....	22	2 1 *Baasha*	33.
3050	4	.....	2 *Baasha*		
3061	15	.....	13	.....	2 Chron. xv. 10.
3072	26	.....	24	1 *Elah*	1 Kings xvi. 8
3073	27	.....	2 *Elah*		
			Zimri	1 *Omri and Tibni*	9—21.
3077	31	.....	5 *Omri* ..	.....	16—23.
3084	38	.....	12	1 *Ahab*	29.
3085	39	.....	2 *Ahab*		
3087	41	.....	4	.....	xv. 9, 10.
3088	1 *Jehosh.**	.....	5	.....	xxii. 41.
3104	17	.....	21	1 *Ahaziah*.....	51.
3105	18	.....	22	2 1 *Joram*	2 Kings iii. 1.
3106	19	.....	2 *Joram*		
3109	22	1 *Joram*	5	.....	viii. 16.
3112	25	4	8	.....	1 Kings xxii. 42.
3113	5 *Joram* ..	.....	9		
3116	8	1 *Ahaziah*	12	.....	2 Kings viii. 25.
3117	1 *Athaliah*	.....	1 *Jehu* ..	.....	xi. 1. 3.
3122	6	.....	6		
3123	1 *Jehoash*	.....	7	.....	xii. 1.
3144	22	.....	28	.....	x. 36.
3145	23	.....	1 *Jehoahaz*	.....	xiii. 1.
3159	37	.....	15	1 *Jehoash*	10.
3160	38	1 *Amaziah*	16	2	xiv. 1. 2.
3161	39	2	17	3	
3162	40	3	4 *Jehoash*	.....	xii. 1.
3163	4 *Amaziah*	.....	5		
3174	15	1	16	1 *Jeroboam II.* ..	xiv. 23.
3175	16	2	2 *Jerob II*		
3188	29	15	15	.....	17.
3189	1 Interreg.	.....	16		
3199	11	.....	26		
3200	1 *Uzziah*	.....	27	.....	xiv. 21. xv. 1.
3214	15	.....	41	.....	xiv. 23.
3215	16	.....	1 Interreg.		
3236	37	.....	22		
3237	38	.....	*Zechariah* 6 m.....		xv. 8.
3238	39	.....	*Shallum* 1 m.		10. 13.
			1 *Menahem*		14. 17.
3247	48 }				
3248	49 }	.....	10		
3249	50	.....	1 *Pekahiah*		22. 23.
3250	51	.....	2		
3251	52	.....	1 *Pekah*		25. 27.
3252	1 *Jotham*	.....	2		32. 33.
3267	16	1 *Ahaz* ..	17		xvi. 1.
3268	2 *Ahaz* ..	.....	18		
3270	4	.....	20		xv. 30.
3271	5	.....	1 Interreg.		
3277	11	.....	7		
3278	12	.....	1 *Hosea*		xvii. 1.
3280	14	1 *Hezek.*	3		xviii. 1.
3282	16	3	5		
3283	4 *Hezek.*	.....	6		9.
3286	7	.....	9 — Ten Tribes carried captive		10.

In this epocha the general outline of the Chronology has been adjusted by the sacred writers, by the concatenation of the reigns of the Jewish and Israelitish kings.

The period that elapsed between the building of the temple A. M. 2991, and the year in which Jerusalem was taken by Nebuchadnezzar, A. M. 3417 is 426 years. But Josephus extends it to 441 years; presenting an excess of 14 years or thereabouts, beyond the term assigned in Scripture. Annexed is his computation, as *amended* by Dr. HALES, *New Analysis*, vol. i. § 2. art. 4. from which it is not only obvious that his numbers have been obtained from Scripture, but that in placing them in succession one after the other, he has overlooked the deductions which should be made for those years when father and son reigned conjointly: for it was a practice common to the Israelitish and Jewish princes, towards the close of the reigns, to associate their sons with them in the government. Thus he reckons 8 years for Jehoram, 29 for Amaziah, and 29 for Hezekiah, being certainly the lengths of their respective reigns: but it is most evident, from the plainest testimony of Scripture, that four years of Jehoram's reign fall within Jehoshaphat's, 2 Kings viii. 16. three of Amaziah's within that of Joash, and three of Hezekiah's within that of Ahaz.

Temple fd. by Solm.	37
Rehoboam	17
Abijah	3
Asa	41
Jehoshaphat	25
Jehoram	8
Ahaziah	1
Athaliah	6
Joash	40
Amaziah	29
Interregnum	11
Uzziah	52
Jotham	16
Ahaz	16
Hezekiah	29
Manasseh	55
Amon	2
Josiah	31
Jehoahaz 3m. 10d.	
Jehoiakim	11
Jehoiachin 3m.	
Zedekiah	11
	441

From the foregoing table it appears that the kingdom of the ten tribes, from its commencement under Jeroboam,

A. M. 3028, to the captivity A. M. 3286, lasted 259 years. Its decline may be considered as coeval with its commencement; because idolatry, which Jeroboam made the established religion of the land, and to which all the Israelitish princes were more or less addicted, separated them from the favour of God. The history of the country is strikingly illustrative of this—presenting little more than a scene of abominable idolatries, tyrannies, persecutions, assassinations, and anarchy. During the short period of its continuance the throne was occupied by *twenty* princes of *ten* different families—a circumstance perhaps unparalleled either in ancient or modern history, and affording a striking illustration of Solomon's remark, that *for the transgression of a land many are the princes thereof*. Prov. xxviii. 2.

Some of the difficulties in this epocha are attributable to the mistakes of transcribers; thus in 2 Chron. xxii. 2. Ahaziah, Jehoram's *youngest* son, is said to have been forty-two years old at his accession: whereas his father was only forty years old at his death, xxi. 20. This error is rectified by the parallel history in 2 Kings viii. 26. Again in 2 Kings xv. 30, the writer appears to have confounded the length of the reign of Pekah with that of Jotham; the former reigning 20, the latter only 16 years.*

Not a few, however, of the embarrassments, in which the chronology is involved, arise from the inattention of the sacred writers to the lesser periods of time, which are seldom noticed by them. Thus Hezekiah began his reign in the third year of Hosea, king of Israel, but the month is not stated; in the table therefore the 1st year of Hezekiah and the 3rd of Hosea stand on one line: but it is evident that the *beginning* of the first year of Hezekiah coincided with the *latter* part of the 3rd

* It is hardly possible that the same individual could have written v. 30. and v. 33. of 2 Kings xv. But whether it were so or not, they prove how little care the compilers of the Jewish annals took to adjust their Chronology.

and the *beginning* of the 4th of Hosea, because in 2 Kings xviii. 9, 10, the 4th and 6th years of Hezekiah are made parallel to the 7th and 9th of Hosea. In like manner Jehoshaphat's 1st year coincides with the 4th and 5th of Ahab; and the year that Ahaziah reigned with the 11th and 12th of Jehoram, king of Israel. 2 Kings ix. 29.

The civil war between Omri and Tibni, 1 Kings xvi. 21, 22, seems to have lasted about four years [compare verses 15, 16, 23.]; when, on the death of Tibni, the whole land acknowledged Omri for its king. Before that event, he reigned in Tirzah only; and after the death of Tibni sufficient time must have elapsed before the consolidation of his government, to enable the sacred historian to determine that period to six years, v. 23. When he obtained full possession of the throne, he probably ordered that the years of his reign should be reckoned from the death of Elah.

From 2 Kings i. 17. Jehoshaphat and Ahab, who, after their family alliance, seem to have often acted in concert, appear to have conferred the royal dignity on their eldest sons at the same time: for the 2nd year of Jehoram, king of Judah, is made to coincide with the 1st year of the reign of Jehoram, king of Israel; in which case his reign began in the same year as Ahaziah's, the 17th of Jehoshaphat's. But whether he was deprived afterwards, and re-instated in the 22nd year of Jehoshaphat, or then received a complete investiture, or whether Jehoshaphat ordered his reign to be dated from thence, it is impossible to determine; but something of this kind seems necessary to harmonize the narrative.

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